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COVER: Youth of today will control the future of their native lands. These two students at Notre Dame School augur well for Japan.

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CATHOLIC

A November 8 NCWC news release from Castelgandolfo reporting a statement made by the Holy Father deserves much more notice than it is likely to receive. Speaking to members of the Italian Christian Renaissance Society, the Pope said: "To say Catholic is to say universal. Nothing is more foreign to the true disciple of Christ than the concept of caste, isolation and withdrawal into oneself." Urging members of the association to fight against narrowmindedness in all spheres of life, the Holy Father continued: "You must try to remove this obstacle with every means. But do not be surprised if there is resistance to your efforts, or, should you be successful, if the obstacle returns unexpectedly. Unfortunately, it has too many strong roots in a nature weakened by sin. Our Lord asks from you a generosity that knows no measure, and sets before you an apostolate that covers the entire world." Urging his audience to judge themselves and their environment as they appear before God, and to look upon the world as God does, taking part in the same intentions animating that viewpoint — His immense desire for redemption, Pope Pius said: "This faith then will blossom logically into charity. The new life germinated in your souls will tend to be carried to others in such a way that they, too, will live it. You must transform others, not from the outside through superficial action, but from within so that they may begin to see what you see."

This warning that narrowmindedness, a parochial, insular outlook, is totally incompatible with Catholicism is most timely. A candid appraisal of our own thoughts and judgements will reveal that we, consciously or unconsciously, are too often swayed by innate prejudice, that there is need of even greater effort to attain the truly broadminded Catholic spirit. It is the most natural thing in the world to be attracted by that to which we are accustomed, repelled by the unaccustomed. Emotionally, we place our fellow nationals above others, and, our immediate circle holds a special place in our thoughts. This, not necessarily evil, becomes an evil thing when it leads to a lowered estimate of those not so closely allied to us by ties of religion or nationality.

Dare we deny that narrowmindedness has never reared its ugly head in the apostolate? Customs, mental attitudes differ from country to country. Bring together missioners from various countries and there is bound to be divergence of approach in the work of the missions. Diversity does not spell disunity. There is good in all, though some may be better. Need that evolve into the narrowmindedness scored by the Holy Father? It most certainly will unless we are constantly on our guard. The missioner who feels superior to the people he has come to convert is narrowminded. The missioner who may consider his own society or organization as having a corner on all that is good in mission methods is likewise narrowminded. As missioners we have not shed our human nature. The shortcomings of the children of Adam are ours too, demanding a constant struggle to overcome them. Novitiate or seminary training incessantly attacked self-love, insisted on giving God His rightful place in all things. The narrowminded spirit is a reversal, a turning from that training. Carping criticism, the readiness to belittle the efforts of others, reluctance in the necessary, hard work of learning more about the people among whom we work — does that fit the definition, Catholic? Truly, we may all profit by an honest assessment of our own thoughts and actions in the light of the Holy Father's statement. Self is ever ready to usurp what belongs to Christ. Vigilance must be maintained.

Mission Methods in West Java

— *R. Brouwer, O.F.M.* —

IT is beyond argument that the whole Indonesian area, except for a few small sections, should be reckoned as part of the Dar-al-Islam. Some may doubt this because of the half-heartedness of the people in their religious practice, which is obvious in many parts of Indonesia. But this doubt is mainly the consequence of a very European conception of Islam which is considered to be for the East what Christianity is for the modern European countries. This conception is erroneous.

As regards the area of Pasundan (West-Java) Islam is supreme. Not only do the inhabitants — one may find exceptions in the big towns — call themselves Moslems, but they are indeed Moslem through and through. They fully carry out all the still current obligations. To use the infelicitous European phrase, they are fanatic Moslems. If we are to understand the methods used by the Catholic Mission in Pasundan, we have to remember what Islam is and especially what it means to the inhabitants of West-Java.

Islam in Indonesia. After Bagdad was destroyed by the Mongols in 1258 Islam lost its unity as an empire, unity which it had been able to maintain for 600 years. At that time Islam had already been infiltrating the Indonesian Archipelago for 50 years. It was not the power of the government which opened the way for Islam. The infiltration took place in a very peaceful manner through the propaganda of merchants and settlers from countries to the west i.e. Malabar and Coromandel. Marco Polo, and one century later Ibn Batutah, mentions a Moslem state on the North-coast of Sumatra. On the Island of Java the fall of the Kingdom Modjopahit, 1518, was the result of a protracted feud between Hinduism and Islam. In the 16th century the Moslem state of Mataram, Bantam and Cheribon came into being; this gradually changed the whole population into Moslems. West-Java became Moslem after Islam had already been in existence a thousand years and had fully grown and matured. Islam in West-Java was not planted as a new tree in Hindu soil, but as a new tree in virgin soil. This produced the major difference between Islam in Central-Java, which retains some Hindu features, and Islam in West-Java which has preserved Islam in its pure form.

How did the people of West-Java, the Sundanese, become Moslem? The process of conversion was very simple. The Mohammedan merchants and fortune hunters settled among the heathen population. A Moslem, even though he himself may not be very religious, is always an ardent propagandist for his faith especially among less cultured people. He does this on the score of self-interest, as he wants his familiar environment and a family of his own. There was no difficulty in finding a wife, but as it was impossible for the Moslem man to marry a heathen woman, he asked her to repeat after him the sjahadat (there is only one God and Mohammed is his prophet) by which she became a Moslem. In this very simple manner the wife became a member of Islam society and from this core the Moslem families, villages and states came into being.

We have to keep in mind that Islam is very different from Christianity. The Christian doctrine is a doctrine of grace, and in this doctrine the distributors of the means of grace have a special place. The believers, mindful of their inner sanctification, need their whole life to achieve their internal and external sanctity.

Islam presents itself more as a social structure with the idea of moulding society to the ideal: the kingdom of Allah here on earth. By very simple yet efficient means Islam penetrates society to its roots, not as a realm of souls but as a realm that is of this world.

In the development of society Islam leaves a lot to the state or to colonizing powers, but never does it cede jurisdiction over the family and marriage. This is exactly the difficulty, and the most important one, that the Mission has to face in West-Java. Wherever the Mission tries to penetrate into the family or whatever is connected with it again and again it meets Islam as a barrier. An example might illustrate this.

In one of the mission schools in West-Java some students tried to begin a club founded on a national basis, disregarding religious and racial differences. They agreed on this and one of the first activities was the organizing of a feast. This feast, or to be more precise, the cakes they were going to have, wrecked the whole plan. Cakes baked in a Chinese kitchen were untouchable (haram) for the Sundanese students. So the club split into two groups and eventually died out.

Difficulties Resulting From the Nature of Islam. Indeed Islam rules Sundanese society in all its branches. On a fast-day the streets are completely deserted at the time of buka (first meal in the evening). The whole year through one is aware of the fact that the day is divided by the five times for prayer. The drums, the call of the bilal or loudspeakers announce the times of prayer from the innumerable mosques and prayer-houses. During the month Ramadan, the fast-month, no one dares to smoke or to eat out in public; the month is closed by lebaran, a completely national feast-day. This intermingling of religion and social life is accompanied by a very strong social censorship. Those who exercise a religious function are not priests nor are they paid special deference because of their role. Every Moslem has a sense of responsibility for the course of things. The result is a social censorship from which nobody can escape whether in the city or in the village.

A result of all this is the tremendous suspicion of everything which might disturb the good order wanted by Allah. In one of our boarding schools there was a painting by Ingres. The students objected to it, because they thought that it was a picture of the Virgin. Again, a man from a village who was invited at a boarding-school to have a cup of tea refused for fear of becoming a Catholic by having Christian water.

Difficulties Resulting From Political Changes. Ten years ago Indonesia became politically independent. This brought new difficulties. The Christians are regarded as a colonial remnant consequently bear that odium as an extra burden. Islam, on the contrary, is trying hard to have itself proclaimed as the national religion. As in fact it is, even though it will not be acknowledged officially as a national religion in the near future.

As a result of this fact the state schools attract more students than do the schools of the Mission. The competition between these two will become more and more intense.

Difficulties Resulting From the Nature of The People. As a people the Sundanese have their own traits some of which do not help the work of the Mission. In contrast to the Javanese of Central-Java they are averse to every form of contemplation and asceticism. Gay and cheerful by nature they let things slide. Their only con-

cern is getting their daily bread without bothering what the next day will bring them. When the Sundanese are called the French of Indonesia it apparently is based on the fact that among them too Amor has a special place in their daily life.

Between one thing and another such characteristics do not predispose to the doctrine of grace, which in Christianity presumes asceticism and a supernatural institution.

What is the Mission to do then?

From the above mentioned it is clear that all direct mission approach among the Sundanese would be useless. One might get the opposite of what he really wants. There remain only two means of approach: to seek to loosen the grip of religion on social life, and, where it is possible to convert Moslems, to gather them together so that they can be economically and socially independent of a Moslem environment.

Separating The Various Spheres of Life. If the Mission is to make progress the first thing to be hoped for is that religion may become a personal matter. The freedom recently gained means, in general, only political freedom. A real, personal freedom concerning religious conviction has not yet been obtained, especially in West-Java. Mass education that is now spreading far and wide can certainly do much in this direction and will bring about a loosening of Moslem influence. But the Mission is not waiting for this to happen. Of its own initiative the Mission has put its hand to the plough in the field of education. We can say that education has become the method of the Mission in West-Java.

The Vicariate of Bandung:

19 Elementary Schools with 6661 students.

15 Secondary Schools with 2089 students.

1 Teachers' Training College with 31 students.

The Prefecture of Sukabumi:

23 Elementary Schools with 2990 students.

10 Secondary Schools with 1090 students.

2 Teachers' Training Colleges with 210 students.

In all these schools the Catholic religion is not taught at all for the simple reason that it is still impossible. In the subject of general rational ethics much is contributed to moral formation, without even touching Catholic revelation.

The purpose of the schools is twofold: to quicken the separation of the various spheres of life and to create opportunities for coming in contact with the adult community through the pupils. The contact with the parents is not a religious one. A priest-teacher visits 180 families a year but perhaps in only one of these is he able to speak about the faith. But it must be admitted that during the last 10 years there has been a definite change in the attitude of the Indonesian towards the Catholic Missions.

The same can be said about the effect of the hospitals and clinics. Those are the places where priests and nuns give witness by their lives more than by their words. According to Father Abdul Djalil, O.F.M., who has a sound knowledge of Islam, this is the only possible way of bringing the faith to the Moslems. An exception to the above is to be found in orphanages. Here one has the opportunity of educating the children without any Moslem influence whatever. But even here are to be found serious difficulties. In the first place the mission is not given the custody of many orphans by the Government. The Sundanese community takes care of its own orphans, old people, the blind and the mentally deficient. The situation is quite different from that in Europe, where the government or charitable institution bears this responsibility. In West-Java many children are brought up in families other than those in

which they were born. In every village an orphan can always find a home.

Another difficulty is that after a certain length of time the orphan often returns to Moslem society because an aunt or a grandmother appears and claims the child after it has finished the elementary school.

It still remains a question whether the influence of Catholic education received will be strong enough to enable the child to resist the social censure. The boarding schools connected with the secondary schools work through the methods of indirect influence. Here the mission has to deal with the problem of how far it should go in giving the students the opportunity of carrying out their religious duty. Experience has shown us a morally acceptable **modus vivendi** in which there is sufficient opportunity of exercising an indirect influence through the giving of conferences on general ethics, through planned contact with Catholic families and showing the Catholic point of view on political and social matters and philosophy of life.

Missionary Work in The Economic Field. The social censure being the greatest obstacle one might wonder whether the Mission has tried to create an environment in which her candidates could be socially and economically independent and thus attract those who are economically weak, protect the Christians and contribute to their economic progress.

In fact this mission method was used by the Protestant Mission on a big scale in West-Java before the revolution, but they did not resume it afterwards. Up to the present, the Catholic Mission has not been able to use this method for want of money and workers. But we have to admit that almost all the Catholic Sundanese are economically dependent on the Mission. The Mission plans to gather the Christians together in small groups.

Youth Movement. One kind of missionary work in which we can exercise a little direct influence is the youth movement. As scouting works for the greater part in the out-of-doors field, so there are nowadays clubs which are based on a more general cultural foundation through which one can put forward something of Catholicism. Thus a Passion play has been given each year in Sukabumi in which the students took part. On Christmas Eve about 80 Moslem students gather at a Christmas dinner and sing Christmas carols with real devotion. These two examples serve to illustrate the elasticity of Islam. There is no objection at all to hymns in which Christ is praised as God's Son, but anyone who thinks that these boys are on the point of being converted is quite wrong. Many students also attend Midnight Mass at Christmas and Easter, because they cannot be easily observed. What impression the liturgy makes on them it is difficult to say.

A Summing Up. After looking at it from every angle one can say that for the moment, the only possible method of missionary work among the Sundanese is the indirect method: making contacts, giving good example, and helping to separate the various spheres of life. The results are very meager if we consider only the number of baptisms. But the Mission has to hold on so as to be here when, in the next generation, the chances for direct propaganda are better. As the Sundanese can only be converted by Sundanese the Vicariate of Bandung and the Prefecture of Sukabumi have each opened a minor Seminary. Although most of the students are from other areas it is a definite proof that the Mission in West-Java is facing the future with optimism.

Other Groups. The existing parochial life in West-Java is still of a non-Sundanese character. Javanese, from Central-Java, Chinese and Eurasians crowd churches. The usual parochial activities, such as sodalities, Catholic Action and social work, are had. Expansion comes through house-to-house visits and catechism classes. There is

a slow but steady increase of catechumens among the Javanese and Chinese.

Adaptation. In those places where the direct mission methods are still for the future, adaptation cannot be thought of. The Mission has adapted only in one matter, i.e., using the national language in church. In how far it will be necessary for the Church to adapt itself in the future remains a question, which must be considered with great prudence.

But some points can already be considered.

In the first place: is the present current form of catechism, and the method of explanation, in harmony with the disposition of people from a Moslem environment? The starting point for catechetical instruction is an understanding that the catechumens have a desire to know the truth. There is much in the saying of Graham Greene that the passion for the truth is a western passion, even though this statement is a bit exaggerated.

If a Moslem wants to change his religion it is apparent that he does it because he is looking for another form of religious practice and not in the first place for another dogma. Lengthy explanation of the truths of religion seems unnecessary and often strange to him. The leap from formal religion to inner sanctity, sustained by religious knowledge, is a tremendous one for the Moslem.

It is still a question, which must be seriously considered, as to whether the Moslem, when he desires to become a catechumen, should not first be introduced to the practice of Catholicism, then, after some time receive formal instructions. Whether there is room for adaptation in religious practice is a still more difficult question. Lent in its present form, with abstinence from meat, can only cause amusement, because the people seldom have meat with their meal. And more so if we remember that the Moslem fast consists of abstinence from all food during the daylight hours of one month and that this practice is one of the 5 pillars of Islam.

As the Moslem prayer carried out privately at set times during the 24 hours is more a prayer of the body than of the mouth, research on the extension of the Catholic ritual can be fully justified. And the doctrine of God's oneness and omnipotence should be explained in a broader way in the catechism than has been done so far.

Printed Word

The printed word still remains the chief agency for the spread of information and the enlightenment of people. The heightened effort in recent years to carry the truths of Christ to the churchless millions has resulted in a notable increase in books, pamphlets and leaflets geared to the convert apostolate. Catholic newpapers in increasing numbers are featuring the stories of converts and, equally important, of convert-makers. Stories of converts are helpful in showing outsiders the credentials and line of reasoning which brought conviction to inquiring minds. Stories of lay convert-makers show our Catholic people how comparatively easy it is to interest churchless neighbors in the one Church which has ministered to the spiritual needs of man from the days of Christ to the present time. Such actual incidents will do more than a ton of theory in showing lay people how they can participate effectively in the convert apostolate. Many would like to lend a hand but don't know just how to go about it. The featuring of such stories will help to dispel the timidity of our laity and give them the confidence and the "know-how" to share their spiritual treasure with their spiritually impoverished friends and neighbors. It will kindle their latent zeal into a glowing flame.

(Techniques for Convert-Makers; June 1956)

Communistes et Missionnaires chez les Mongols de la Mongolie Intérieure

— par J.L. Van Hecken, C.I.C.M. —

(suite)

3) La première décade du régime "kuomintang" (1928-1937)

ENTRE temps, Chiang Kai-shek avait triomphalement achevé sa marche célèbre (14) vers le Nord et occupé toute la Chine. La trahison des communistes, qui, avec l'aide des éléments extrémistes du parti "kuomintang", comme Wang Ching-wei, s'étaient emparés des rênes du gouvernement nationaliste fondé à Hankow en 1927, avait allumé la haine du généralissime. Il n'attendit pas la fin de sa marche contre les militaristes du Nord pour inaugurer une campagne anti-communiste. Brusquement, le 14 avril 1927, il partit à Shanghai et y extermina tous les agitateurs communistes. Le 18 suivant, il fonda à Nankin un gouvernement "kuomintang" pur, hostile au parti communiste, et renvoya en Russie Roy et Borodine, les envoyés de Moscou, qui dirigeaient toutes les menées des Rouges.

a) Situation militaire des Mongols de la M.I.

La politique anti-communiste du gouvernement de Nankin eut une répercussion immédiate sur la situation militaire de la M.I. Une réaction énergique se déclara contre les agitateurs communistes mongols: leurs troupes furent débandées et eux, comme nous l'écrivions dans ce qui précède, furent massacrés les uns après les autres. Le gouvernement "kuomintang" imposa une nouvelle organisation militaire aux Bannières. Dans chacune d'elles, 2 à 300 Mongols furent appelés sous les drapeaux pour former une gendarmerie indépendante et locale, qui n'avait aucune connexion avec celles des autres Bannières. Sans abolir, par un coup d'Etat, l'ancien système d'administration du régime mandchou, les officiers de ces milices essayèrent les uns après les autres de s'emparer de l'autorité du prince et de ses ministres. Dans la Bannière Otok, par exemple, de la Confédération des Ordos, le commandant de la gendarmerie était un lama énergique et intelligent, nommé Djamyang Sharab, qui joua un rôle "à la Mussolini" dans cette contrée désertique. Dans la Bannière Uüshin, une ambition analogue anima le commandant Radna Banzar. En général, ces nouveaux chefs militaires, favorables au parti "kuomintang", furent très hostiles aux communistes, qu'ils combattaient à toute occasion.

b) L'administration civile sous la direction du Mêng-tsang-yüan.

1') Erection de nouvelles sous-préfectures.— La politique du Kuomintang envers les Mongols de la M.I. se révéla impérialiste au début. En 1928 tout le territoire de la M.I. fut incorporé dans de nouvelles provinces chinoises: le pays de la Confédération de Djosot'u et de Djû Uda dans la province de Je-ho-erh, six Bannières Tchakhar et la Confédération de Shilingol dans la Province Chahar, les deux autres Bannières Tchakhar et les Confedérations Ulân Tchab et Ordos dans la province de Sui-yüan et les tribus Alashan et Torgud d'Edjingol dans la province de Ninghsia. Plusieurs "hsien" ou gouvernements sous-préfectoraux furent érigés dans ces territoires mongols. Et la puissance de ce peuple en fut d'autant affaibli.

2') L'enseignement. — L'oeuvre principale du régime kuomintang a été la fondation dans toute la Chine d'écoles primaires, moyennes et supérieures. Le premier but de ces fondations fut de répandre dans le peuple chinois les principes du San-min-chu-yi, sur lesquels le régime était fondé. Ce fut le Mêng-tsang-yüan, ou Ministère tibéto-mongol, qui se chargea d'implanter le même système d'écoles chez les Mongols de la M.I.

Un collège tibéto-mongol avait déjà été fondé à Pékin, dans les bâtiments d'une ancienne résidence mandarinale (15). Les jeunes Mongols des familles aisées des différentes Confédérations y étaient admis. Mais toutes les branches y étaient enseignées en chinois.

Seulement, par ce moyen les idées kuomintang ne se répandaient que très lentement chez les Mongols. En effet, à l'exception de Djosotu, les Confédérations envoyèrent très peu d'étudiants à cette école. Aussi le gouvernement décida-t-il de fonder une école primaire auprès de l'administration du chef de chaque fédération. Il n'existait à ce moment chez les Mongols de la M.I. que quelques écoles, dans certaines lamaseries, où les "bandi" ou aspirants lama, apprenaient par coeur les prières tibétaines lamaïques, sans s'appliquer à aucune branche de la science. Mais les tentatives gouvernementales de fonder une école dans chaque Bannière avortèrent à cause de l'opposition des Mongols, non précisé-

ment parce qu'ils étaient hostiles à toute culture intellectuelle, mais parce qu'ils craignaient la dégénération de leur propre culture et de leur race. Ces écoles leur imposaient, en effet, la culture et la langue chinoise et les incitaient à abandonner leur langue et leur vie nomade. La seule école primaire, inférieure et supérieure, entièrement mongole, dans la Confédération des Ordos fut l'école de la mission catholique de Boro balghasun, vers laquelle les païens, malgré leur antipathie religieuse, envoyaient leurs enfants sans hésitation (16). Ce n'est qu'en 1937 que le Mêng-tsang-yüan réussit à fonder quelques écoles chez les Mongols. Est-il besoin de le dire? Toutes les branches, à l'exception du mongol, y étaient enseignées en chinois.

3') Les délégués du Mêng-tsang-yüan. — Un autre moyen, employé par le gouvernement pour répandre les principes du kuomintang parmi les Mongols, fut l'envoi de délégués auprès des chefs des Confédérations, où ils constituaient un bureau permanent. Ces délégués étaient responsables de la propagande "kuomintang" auprès des Mongols. Le Ministère tibéto-mongol de Nankin avait fondé une imprimerie tibétaine et mongole. La section de propagande édita une grande quantité de livres et revues en mongol et en tibétain. Les délégués les répandirent à profusion dans les différentes Bannières. Dans les yourtes les plus reculées, au fond des dunes de sable du désert, on lisait les revues mongoles du kuomintang, on étudiait ses livres (17).

Ces délégations étaient également considérées comme des organes de liaison entre le gouvernement kuomintang et le peuple mongol. Les délégués s'immiscaient constamment dans les affaires administratives des Mongols, jusqu'au jour où ceux-ci fondèrent un gouvernement autonome en 1935.

c) Le gouvernement autonome de la M.I. (1935-1937).

L'aspiration à l'indépendance était toujours restée vivace au coeur des Mongols de la M.I. Une nouvelle puissance, le Japon, allait s'appuyer sur ces sentiments pour affaiblir les forces du gouvernement kuomintang et fortifier sa propre position dans le nord de la Chine.

Depuis l'incident de Moukden, du 18 septembre 1931, les Japonais avaient conquis la Mandchourie et la province de Je-ho-erh, dans lesquelles habitaient trois des six Confédérations mongoles de la M.I. Les conquérants japonais affichaient une grande sympathie envers les Mongols. Avec l'ardeur qui les caractérise, ils se mirent à étudier les moeurs et la langue si spéciales de ce peuple. Ils éditèrent bientôt en Japonais un grand nombre d'études mongoles et gagnèrent ainsi doucement l'affection et la confiance des Mongols. Plusieurs jeunes gens allèrent étudier au Japon. Et c'est sous cette influence japonaise qu'un nouvel esprit d'indépendance souffla chez les Mongols de la M.I. L'âme de ce mouvement fut Demtshük Dongrob, le prince de la Bannière-Ouest des Sunid de la Confédération de Shilingol (18). En 1933 il gagna à ses idées les Mongols de sa propre Confédération, ceux des Ordos et d'Ulân Tchab. Un comité, chargé de préparer la proclamation de l'indépendance, fut établi dans la cité lamaïque de Beile yin süme (Pailingmiao), dans la Bannière Khalkha Darkhat Beile de la Confédération Ulân Tchab, et des délégués du gouvernement central de la Chine prenaient part aux délibérations. En juin 1935, le gouvernement kuomintang, après deux ans de tergiversations et de pourparlers, accorda provisoirement aux Mongols de trois Confédérations un gouvernement autonome. Celui-ci siégea dans cette cité lamaïque, qui fut appelée désormais Batu Hâlgha. Des princes et de hauts fonctionnaires des trois Confédérations entrèrent dans ce gouvernement, composé uniquement de Mongols. Quelques mois après ces événements, nous rencontrâmes plusieurs de ces hauts fonctionnaires. Ils nous parlaient avec enthousiasme du programme de développement des Mongols de la M.I., qu'ils espéraient réaliser une fois devenus complètement indépendants à l'égard des Chinois.

En effet le prince Demtshük Dongrob, qui avait conduit les négotiations difficiles de l'érection du gouvernement autonome, ambitionnait la complète indépendance de la M.I. Le 27 octobre suivant, il convoqua à Sui-yüan même une grande assemblée à laquelle cinq cents princes et députés étaient attendus. Cette assemblée proclama la complète indépendance de la M.I., c-à-d. de tout le peuple qui habite au nord de la grande muraille, fût-il mongol ou chinois. Le prince Yun d'Ulân Tchab fut choisi comme chef du gouvernement, tandis que le prince Têh prit la direction des Affaires politiques et Li shou-hsin celle des affaires militaires.

Seulement, la politique des Mongols fut entravée par l'avance continuelle des colons chinois vers l'intérieur des pâturages mongols, chassant ces nomades de plus en plus vers les frontières de la Mongolie Extérieure. Or, depuis la soviétisation de cette dernière contrée, des milliers de Mongols khalkha, afin de conserver leur liberté, s'étaient réfugiés en M.I., abandonnant leur patrie et sacrifiant tous leurs troupeaux. La description des terreurs et des persécutions sanglantes des communistes en M.E. inspirait avec raison une grande horreur aux Mongols de la M.I. Ceux-ci, chassés à leur tour de leur pays par les colons chinois, risquaient de devenir victimes du régime inhumain des communistes! D'un autre côté, les communistes chinois, établis à Yenan au Shensi, pénétraient déjà dans le pays des Ordos, au nord de la grande muraille. Plusieurs agents rouges, gradués de l'université de Moscou, s'étaient infiltrés dans les troupes chinoises de Sui-yüan et dans les bureaux du gouvernement provincial.

Pris comme dans un étau communiste, les Mongols, s'ils voulaient rester un peuple libre, devaient arrêter l'invasion des colons chinois et chasser les troupes chinoises de Sui-yüan, entamées par les agents rouges. Or, en novembre 1936, les armées chinoises de Fu Tso-yi occupèrent brusquement la partie ouest du pays des Tchakhar, qui se trouvait sous la juridiction du gouvernement autonome mongol. Le prince Têh n'hésita pas à se défendre par la force contre cette nouvelle invasion. Le 9 novembre, il lança une attaque contre les forces des Chinois, retranchés dans Hunggiurtu, dans le pays des Tchakhar. Une lutte vive, qui dura plusieurs semaines, s'engagea entre Mongols et Chinois. En réalité ce fut une lutte contre le communisme envahissant. "In Inner Mongolia, écrit le "The Manchuria Daily News" du 10 décembre 1936, at present time, loyal subjects, particularly those of the province of Sui-yüan, are fighting gallantly against the Communistic forces of evil which have threatened to stultify and poison their very lives. A long series of infiltrations has warned the people of Inner Mongolia that the time has come when they must strike against this Red evil — which by insidious methods is now menacing the whole world—and thereby sustain the peace of the Far East. At a time such as this, when a foul influence of the Communist International is becoming so evident and when the people of China are suffering so much from the effects of Communist penetration, it seems only fit that Japan.....", the policy of which is to fight to the death against this world threat, should take action to assist the people of Inner Mongolia in meeting this dire attempt to sovietisise their country as well as China.....".

L'assistance que réclama ce journal fut accordée aux Mongols au mois d'août 1937, lorsque les Japonais chassèrent les troupes chinoises des territoires soumis à la juridiction du gouvernement de Batu Hâlgha. Le gouvernement autonome mongol se rallia avec enthousiasme aux armées victorieuses des Japonais. Ceux-ci consolidèrent l'autorité du prince Têh, qui aurait été mise en danger par l'attaque des armées trop nombreuses des Chinois. Grâce à la protection japonaise accordée aux Mongols, les communistes ne réussirent pas, pendant plusieurs années, à s'infiltrer plus profondément dans cette partie nord de la Mongolie Intérieure. Cependant la guerre sino-japonaise et ensuite la guerre mondiale allaient raviver l'expansion communiste dans le nord de la Chine et le sud de la M.I. et neutraliser les forces anti-communistes des Mongols et du gouvernement kuomintang.

4) La guerre sino-japonaise et la deuxième infiltration communiste en M.I. (1937-1945)

Pendant la seconde décade de son existence, le gouvernement central de la Chine dut lutter contre le Japon, l'ennemi du dehors, et contre les armées communistes, l'ennemi du dedans. Cette lutte lui inspira une double politique à l'égard des Mongols: restriction de leur liberté par une occupation militaire et surveillance sévère de leurs sentiments et mouvements envers les Japonais et les communistes.

a) Occupation militaire du pays des Ordos.— En automne 1937, les armées japonaises, qui avaient brusquement attaqué la Chine le 7 juillet, s'avancèrent jusqu'au coeur de la M.I. en occupant les villes de Kui-sui et de Paotow. Le gouvernement de Batu Hâlgha se déclara aussitôt, comme nous disions plus haut, l'allié des Japonais et entraîna toutes les Confédérations mongoles de la M.I. à sa suite. Seule la Confédération des Ordos resta inoccupée et libre.

Chiang Kai-shek comprit pleinement l'importance de ce secteur du long front sino-japonais (19). Des milliers de troupes chinoises furent alignées sur cette ligne de plus de 600 Km. à travers le désert des Ordos. Ce pays fut entièrement encerclé par les nombreuses armées de Fu Tso-yi, de Ma Hung-k'uei, de Ma Chan-shan, de Ho Wen-ting et de Têng Pao-shan. A l'intérieur du pays, aux environs de Tung-shêng-hsien et de T'aorim stationna une armée sino-mongole. Le commandant de cette armée était le général Pai, qui, au début de la guerre sino-japonaise, s'était enfui devant les Japonais en Mandchourie. Tout mouvement révolutionnaire mongol devint ainsi impossible, car il aurait provoqué une riposte immédiate des troupes gouvernementales.

b) Surveillance stricte par immixtion dans les affaires mongoles.—Soumis à cette occupation militaire, les Mongols ne purent empêcher le gouvernement kuomintang de s'immiscer plus fréquemment dans leurs affaires intérieures.

1') Les Tangpu ou bureaux du parti nationaliste.—Pendant cette occupation militaire, le parti kuomintang établit des bureaux de propagande auprès des quartiers généraux des troupes mongoles et des centres administratifs des princes. Les agents du parti kuomintang prêchaient le patriotisme aux Mongols et les excitaient à haïr le Japon et les communistes. Ces agents, vivant en contact constant avec les hommes qui occupaient les charges les plus importantes dans les Bannières, étaient bien placés pour surveiller toutes les allées et venues des Mongols, y compris toutes leurs relations avec l'extérieur.

2') Ecoles kuomintang (20).—Dans les différentes Bannières du sud des Ordos, le gouvernement fonda des écoles pour former des agents-kuomintang mongols. Pendant cettt formation de trois ou quatre ans, ces jeunes Mongols furent strictement éduqués selon les principes du triple Démisme et remplis de haine contre les communistes, qui étaient regardés comme l'ennemi le plus dangereux.

3') Un nouveau système administratif. — Sans abolir l'ancien système administratif des "djalan" et des "djanggi", le gouvernement kuomintang divisa les Bannières en "lien-pao" et "pao-chia", c.-à-d. en communes et en sections, et ne reconnut plus que l'autorité des agents à la tête de cette nouvelle organisation.

Les réquisitions soit de grain soit d'animaux, de laine ou d'autres produits des troupeaux devaient être perçues par ces nouveaux fonctionnaires.

4') Enfin, le gouvernement kuomintang, désirant employer toutes les forces du pays contres ses deux ennemis, ordonna de lever une armée mongole organisée par des instructeurs chinois. Tous les hommes étaient astreints au service militaire. Celui qui refusait de se conformer à ces ordres était marqué comme "hanchien" ou traître à la patrie.

c) Politique anti-japonaise du gouvernement kuomintang en M.I.—L'ennemi du dehors contre lequel Chiang Kai-shek eut à lutter à partir de 1937 fut le Japon envahisseur. Dès l'automne de cette année, une armée japonaise occupa la ville de Kuei-sui, dont le nom fut changé en Howhwo (21), d'après le mongol K'ök'ö khoto. Cette ville devint la capitale du nouvel Etat, appelé Mêng-chiang (22), qui comprenait les Confédérations Ulân Tchab, Shilingol, les Tchakhar et une nouvelle Confédération fondée par les Japonais et appelée Bayin t'ala mêng (23). Or, dans cette nouvelle Confédération, les Japonais firent entrer trois Bannières Ordos: Dalda, Wang et Djünghar. Plusieurs fois ils tentèrent de détacher du gouvernement kuomintang les quatre autres bannières et envoyèrent dans ce but des délégations auprès des fonctionnaires responsables de ces Bannières. Mais les espions du gouvernement central eurent vite fait de découvrir ces délégués et les chassèrent immédiatement du pays. Le commandant militaire de la Bannière Otok, Djamyang Sharab, faillit recevoir la punition capitale pour avoir reçu ces délégués japonais dans son quartier général. Il ne sauva sa vie que grâce à l'intervention d'un chrétien chinois influent. Les Mongols réussirent cependant à envoyer des délégués secrets auprès des Japonais pendant toute la durée de la guerre. Mais, durant ces années, ils ne posèrent aucun acte hostile envers le Chine.

La politique anti-japonaise du gouvernement kuomintang a réussi en somme à conserver l'alliance et la soumission des Bannières des Ordos jusqu'à la fin de la guerre.

d) Politique anti-communiste en M.I. — Plus difficile fut la tâche de défendre la M.I. contre l'infiltration communiste. Depuis 1928 le gouvernement national chinois livrait une guerre acharnée aux armées communistes opérant dans le Chiangsi. Mao Tsê-tung, vaincu, s'enfuit vers le nord en 1935 et se retrancha dans les montagnes du Shensi, dont le gouverneur, Shao Litzû, était un des premiers membres du parti communiste chinois (24). Arrivés au Nord de la Chine, les communistes attaquèrent la M.I., voisine du Shensi (25). Ils fondèrent une sous-préfecture à Chang-chia-pan, dans la Bannière Uüshin, et une troupe pénétra jusqu'au coeur du désert des Ordos, à Tolimiao, une enclave de Tung-shêng-hsien, dans l'ancien relai de poste de Barsuhai, afin d'y préparer un nouveau refuge, au cas où ils seraient délogés du Shensi par Chiang Kai-shek (26). Ce danger n'était pas imaginaire. A la fin de 1936, celui-ci avait encerclé les débris de l'armée communiste autour de Yenan et au nord du Kansu et les menaçait d'une destruction complète. Ils ne furent sauvés que par la traîtrise du maréchal Chang Hsueliang, qui refusa de combattre les communistes et fit emprisonner Chiang Kai-shek venu de Nankin à Hsian pour diriger lui-même la campagne d'annihilation et stimuler le peu de zèle de Chang. Le généralissime ne fut relâché qu'après avoir accordé une trêve aux communistes.

Cette concession extorquée sous menace ne pouvait obliger Chiang Kai-shek en conscience et il aurait pu continuer la lutte, si la résistance à la brusque attaque des Japonais du 7 juillet 1937 n'avait absorbé les forces du gouvernement kuomintang. Il conclut une trêve officielle avec les armées communistes qui furent encadrées dans l'armée nationale sous le nom de huitième armée (26). Le parti communiste était devenu ainsi un Etat dans l'Etat. Sa capitale était Yenan, où siégeait son gouvernement central. Il avait son armée, qui opérait dans les provinces limitrophes. Il fonda des écoles, développa une industrie propre et reçut par la M.E. l'aide de la Russie.

Pendant toute la durée de la guerre contre le Japon, les communistes cherchèrent en premier lieu à agrandir leur territoire aux dépens du gouvernment central kuomintang et à organiser une armée nombreuse, capable de reprendre la guerre civile contre le gouvernement de la Chine, une fois terminée la guerre avec le Japon.

La trêve de 1937 laissa les communistes en possession d'une partie du sud du pays des Ordos (27) et de Tolimiao, au centre. Mais, en 1939, les armées du général Ho Wên-ting chassèrent la petite troupe de communistes qui stationnait à Tolimiao. Entre temps Chu Têh, le commandant en chef de la huitième armée, enrôlait fiévreusement les jeunes paysans du Shensi et augmentait continuellement la force militaire des communistes. Ce développement leur permit enfin en M.I. l'expansion territoriale nécessaire aux dépens du gouvernement. Le 8 décembre 1940, une armée de 4,000 communistes surprit un petit poste militaire mongol à Bagha Shiker et s'y empara d'un riche lac salé, qui devint la grande source des revenus communistes et sauva les finances de Mao Tsê-tung. Le 11 novembre 1941, tandis que Chiang se battait contre les Japonais, Mao lança une seconde attaque contre la Mongolie Intérieure et s'empara des deux villages mongols chrétiens de Boro Balghasun et de Hara Shili (29). Les troupes chinoises qui défendaient le sud du pays des Ordos contre les communistes furent ainsi encerclées.

Les communistes avaient, en outre, réussi à gagner l'alliance d'une partie de la Bannière Uüshin des Ordos, commandée par le taidji Dobtshin Dordji. C'est par l'intermédiare de celui-ci qu'ils espéraient se rendre maître de tout le pays. Mais les Ordos étaient trop bien défen-

dus par les armées du gouvernement central. Les communistes, habiles dans l'application du principe "divide et impera", excitèrent les Mongols à la révolte contre Chiang Kai-shek. Le gouvernement informé de ce qui se tramait arrêta le principal coupable, Dobtshin Dordji, et le fusilla à Tung-shêng, le 23 novembre 1942. Les Mongols de Djasak et d' Uüshin furent exaspérés et, confiant dans les promesses (30) des communistes de leur venir en aide en cas de riposte violente du gouvernement, levèrent l'étendard de la révolte. Le 4 avril 1943, ils massacrèrent tous les agents kuomintang qui se trouvaient en ce moment aux bureaux du chef de la Confédération en Djasak ainsi que les instructeurs militaires du gouvernement central à Tabtshagh.

Après une tentative infructueuse d'accord pacifique, les troupes gouvernementales se mirent en branle et occupèrent Djasak et Uüshin, les deux Bannières en révolte. Shaghdur Djab, le chef de la Confédération, se réfugia chez les communistes. Il devint impossible au gouvernement central d'entrer en rapport avec lui. Grâce à une lettre écrite en mongol par un missionnaire catholique belge (37), le chef coupable put être convoqué devant une grande assemblée qui se tint sur le territoire du gouvernement, dans la cité lamaïque d'Aral de la Bannière Otok. La paix entre les Mongols et le gouvernement central fut ainsi conclue le 8 septembre 1943. Shaghdur Djab fut amnistié et put retourner en paix dans son palais de Djasak, où il mourut le 20 juillet 1945.

5) La guerre civile chinoise et le triomphe complet des communistes (1945-1949).

a) Déclaration de guerre. — Lorsque le 15 août 1945, les Japonais capitulèrent sans conditions devant les armées américaine et chinoise, les communistes chinois crurent le moment venu de conquérir enfin la Chine. Mao Tsê-tung lança immédiatement à ses troupes, préparées pendant les années de guerre, l'ordre d'occuper toute la Chine du Nord. Cet ordre fut écrit en chinois et traduit en mongol. Le texte avec sa traduction mongole m'a été montré par des officiers communistes. Les communistes se mirent aussitôt en branle. Les quelques villages chrétiens du sud du pays des Ordos, qui avaient résisté jusqu'alors aux communistes, furent occupés par eux en novembre 1945. Ils s'avancèrent ensuite sur le territoire mongol des Ordos, mais le commandant Djamyang Sharab, ennemi juré des communistes, arrêta leurs progrès.

b) Révolte dans la Bannière Otok. — Le puissant lama-commandant que nous venons de nommer était un homme énergique et par conséquent craint des rouges, dont les forces n'étaient pas encore invincibles. Pour se défaire de lui, ils fomentèrent une révolte parmi les Mongols en se faufilant habilement parmi les aides immédiats du lama et formant parmi eux un groupe de communistes combatifs. A la tête de cette conspiration fut mis un certain Bayin Dordji, qui avait toujours été un ami de prédilection du commandant. Et ce fut pourtant lui qui, avec l'aide de deux complices, Oldjei Khuddugh et Boro Bâtur, assassina le commandant en décembre 1946. Il usurpa l'autorité suprême de la Bannière et unit les soldats mongols stationnés à Aral aux gardes communistes chinoises du sud des Ordos, formant avec celles-ci une troupe appelée Mêng-han-tzû-tui (gardes sino-mongoles). Mais parmi les soldats mongols chrétiens de Boro Balghasun, qui étaient encadrés dans l'armée de Bayin Dordji, se produisit une scission: une partie, sous la conduite de Barimtak, accepta de s'unir aux communistes; une autre, sous la conduite de Möngke Dordji, resta fidèle au gouvernement de la Chine.

c) Occupation de la M.I. par les troupes gouvernementales (1947). — Plusieurs mois après que les communistes eurent déchaîné la guerre civile, le gouvernement réagit victorieusement: en février 1947, les armées gouvernementales occupèrent Yenan, dans le Shensi. Deux mois plus tard les communistes furent chassés de la M.I. par les troupes des généraux Ma Hung-k'uei et Fu Tso-yi. Mais l'intervention malheureuse de la commission tripartite créée par les pouvoirs alliés vint paralyser la marche triomphante des troupes gouvernementales, qui ne cessaient d'avancer devant les communistes en déroute.

d) Fin de la guerre civile (1947-1949). — Les communistes, cachés dans les montagnes, réapparaissaient dès que les troupes du gouvernement quittaient un endroit libéré. Pendant deux ans la Mongolie devint ainsi le théâtre d'incursions et de brigandages fréquents, d'incendies et de meurtres cruels, comme nous le dirons dans la seconde partie de cet article. Le pays était devenu un véritable enfer. Après la chute de Pékin, le 1er février 1949, les grandes armées communistes s'approchèrent de la Mongolie. Tout le pays des Tchakhar, de la Confédération de Shilingol et d'Ulân Tchab tombèrent sous la domination rouge. Le prince Demtshük Dongrob, chef du gouvernement autonome de la M.I., s'enfuit avec les principaux membres de son gouvernement et les débris de l'armée nippo-mongole commandée par Li Shouhsin et Pao Wên-k'uei vers Ninghsia, dans l'ouest de la Chine. Ils y établirent un plan pour défendre le pays des Ordos encore libre avec les forces mongoles restées fidèles au gouvernement nationaliste sous le commandement de Möngke et du prince Yandzen Djab. Mais ce projet dégénéra en une razzia chez les Ordos, pendant laquelle les soldats de l'armée nippo-mongole se comportèrent en brigands de la pire espèce. A l'approche des rouges, ils se retirèrent vers le nord de la Mongolie semant la panique parmi la population.

Plus aucune force armée ne barrait désormais le chemin aux communistes qui, en août 1949, envahirent pour la troisième fois le pays des Ordos, dernier coin de la Mongolie qui échappait encore à leur domination. (à suivre)

NOTES

(14) En l'été 1926, les armées du Kuomintang, commandées par Chiang Kai-shek, partirent de Canton et se dirigèrent vers le nord. Au printemps 1927, il atteignit la vallée du Fleuve Bleu où il fonda un gouvernement kuomintang à Hankow. Ce gouvernment fut usurpé bientôt par la fraction communiste du Kuomintang. Mais Chiang se sépara d'eux et fonda à Nankin, le 18 avril 1927, avec les éléments modérés du parti Kuomintang un nouveau gouvernement. Puis, il continua sa marche vers le Nord contre Chang Tso-lin, qu'il défit, et entra à Pékin en juin 1928. Revenu à Nankin en maître absolu de la Chine, il entreprit l'extermination des communistes.

(15) Cette école fut en vérité fondée au commencement de la République chinoise, vers 1915, dans une ancienne résidence mandarinale, qui au 17e siècle avait appartenu au général chinois Wu San-kuei (+1678). Ce n'est donc pas une fondation kuomintang, mais c'est sous ce régime qu'elle fut très florissante. Nous l'avons visitée une dernière fois en 1948. (Cfr. Yen-ching fang ku lu par Chang Chiang-ts'ai, p. 16. (Collection Grootaers). Cette école se trouvait du côté est du Hsi-tan-tachiai, entre le T'ang-tzû-hu-t'ung et le Shih-hu-hu-t'ung.

(16) M.M. 191-192.

(17) Nous avons retenu quelques titres, dont voici les principaux: Ghadjar un erke ig tegshilekü güyuken ügülel (mai 1930) (Exposé succinct de l'égalisation du droit de propriété foncier). Arad un ghurban djorilta yin tobtshiya (1er janvier 1929) (Les trois Démismes); Djasak un erke böged djasalta yin erke yin güyüken ügülel (août 1930) (Exposé succinct du pouvoir administratif et du pouvoir politique), etc. Plusieurs revues sino-tibéto-mongoles furent envoyées en Mongolie et répandues dans les familles mongoles: comme le Mêng-tsang-chou-pao ou Mongghol dologhan edür un sedkül, édité à Nankin, Ni-ma-hang No. 37 (Revue hebdomadaire tibéto-mongole). Une autre revue, plus volumineuse, mensuelle, paraissait également à Nankin et s'appelait "La revue tibéto-mongole".

(18) Le prince Demtshük Dongrob est né en 1902 dans la Bannière Sunid. Il fit ses études à l'Académie tibéto-mongole à Pékin, dont nous parlons à la note (15) (Cfr. Who's Who in Japan with Manchoukuo and China 1939-40, par T. Kamesaka. 8 Minami-Sakuma-cho 2 chome, Shiba-ku, Tokyo, p. 973 col. a); cfr. Tomiô Gôtô: Visite au prince Demtshük Dongrob, dans la Mongolie actuelle en février 1938, dans Tôyô no. 41-42, de février 1938; Le mouvement vers l'autonomie du prince Demtshük Dongrob et la Mongolie Intérieure, dans Chihô Gyôsei no. 8 du vol. 6. 8ième an. de Kang-têh.

(19) Le front mongol de Chiang Kai-shek, par Nagasuke Yoshio, dans Zenrin geppô no. 55, déc. 1936.

(20) Des écoles pour la formation d'agents kuomintang furent fondées à Bayin tologhai (Ban. Otok), à Dabtshagh (Ban. Uüshin) et à Bagha tsaidam (Ban. Djasak).

(21) Sadasuke Maeda, Fondation de la Ville Bleue, dans la revue Môkô, no. 87, août 1939.

(22) Hirozô Hiratake, Essai sur la fondation du Mêng-chiang, dans Tôyô shi kenkyû, Vol. 4 no. 4, décem. 1938.

(23) Tomiô Gôtô, Aspect général de la Confédération de Bayin t'ala, dans Zenrin geppô no. 57, août 1938.

(24) R. Payne, Mao tse toeng, éd. nécrlandaise Elsevier, 1951, p. 83.

(25) Ils s'infiltrèrent au pays des Ordos en 1935, dans les parties colonisées par les Chinois. Le 4 octobre, ils attaquèrent le village chrétien de Hsiao-ch'iao-pan, mais leurs attaques furent repoussées victorieusement par les chrétiens. Mais ils saccagèrent dans la même région quinze autres missions catholiques qui n'étaient pas fortifiées.

(26) Au delà de la grande muraille se trouve le désert des Ordos, où, après une longue marche forcée, les communistes présumaient pouvoir se mettre hors de portée de leurs ennemis éventuels, ce désert étant un endroit pour ainsi dire inaccessible.

(27) L'accord conclu avec les chefs communistes fut publié par le gouvernement kuomintang le 15 juillet 1937 et le 22 septembre suivant par le gouvernement communiste de Yenan.

(28) Au sud du pays des Ordos, les communistes occupaient une partie de Hêng-shan-hsien, de Chen-ching-hsien, de Ting-pien-hsien et de Yen-ch'ih-hsien.

(29) Cette attaque fut dirigée par Ho Ching-nien (ancien officier de l'armée de Fêng Yü-hsiang).

(30) Nous avons lu des lettres d'officiers d'Uüshin, qui exigeaient vivement le secours promis par les communistes.

(31) Le R.P.R. Van Hyfte.

Flores; Seminary Memories

— By Fr. F. Cornelissen, S.V.D. —

February 1926. It is only three months since I arrived in Flores. My knowledge of the Malayan language is still very imperfect. Everything around me looks so strange and so new in this primitive tropical country. On the second of February I was installed with some solemnity as director of the minor seminary, and also pastor of Sika. This was a very busy day in Sika. Msgr. Verstraelen gave Confirmation. The church was crowded with people in their Sunday best. Many other Fathers were here for the occasion. In the evening, when all the visitors had left, for the first time I sat alone in Sika.

Sika is a "derr" (hamlet) on the south coast of Flores situated on a cape of coral rock. Behind the kampong, the mountains rise rather steeply. In the narrow stretch of land between the shore and the mountains the bamboo huts spread out in a hamlet of about 1,000 inhabitants. With some other mountain kampongs, Sika is a parish of about 200 Catholics. Because of a lack of priests Sika had no pastor for a long time. Now the Bishop had found a happy solution. I was sent to Sika to open the seminary. Thus the Sikanese had a pastor, although naturally most of my time had to be given to the seminary. In that seminary were only seven young students. They didn't know any Dutch or any Latin. Myself, I didn't know very much Malayan.

Modest Beginning. There were no buildings for the seminary. Sika only had a wooden parish house, two rooms facing the sea, two others on the opposite side and a dining room in the middle. A large veranda extended round the entire house. Along the east and the west side this veranda was only a passage, but on the north and south it was large enough to accommodate two classes. So it went for two years. I kept two rooms for myself, the two others being the dormitory for my seven seminarians. The dining room was used by all of us. For the studies, in the beginning, I had a kind of a dictatorial authority. The seminarians had to learn Latin, Dutch and religion, the Bishop stated; the rest he left to my judgement. For the Dutch lesson of course I needed books. From Lela I brought a series of booklets, "Red, White, and Blue". The set was incomplete, nor did I have enough copies to go around. Our difficulty was increased by the fact that the parish house was in the midst of the kampong without any fence. The whole day we had to endure the sounds of loud arguments, and noisy children swarmed around the veranda.

Premature? Criticism, even disapproval, came from some of the missioners. The Pope had declared the need to raise up an indigenous clergy. But, said they, did the Pope mean people such as the Florenese? Was not the seminary venture premature? Would the ideal of the priesthood appeal to Florenese youth? Granted that there are already seven candidates, not at all a bad start, what of next year? You may find one or even none.

August 1942. The seminary has developed pretty well. We started with seven boys in 1926. The next year we had ten new-comers, silencing the pessimists. The residence in Sika proving too small, a new seminary was built in Todabeloe. During the holi-

days of 1929 we moved to the new place. Before long Todabeloe was also outgrown, so new buildings were added. Finally, in 1936, the novitiate and the higher studies were transferred to the new major seminary in Ledalere. The size of the classes in the minor seminary increased year by year. On January 28, 1941, fifteen years after the Sika opening, Fathers Karel Kale of Flores and Gabriel Manek of Timor received the priesthood, the first-fruits of our seminary.

Unfortunately the war in Europe started at that time. Communications with Holland were severed but here in Indonesia we continued to live in peace. But danger was knocking at our door. On the seventh of December, 1941, Japan declared war and a few months afterwards the most important places of Indonesia were under Japanese rule. On the 13th of May they landed in Flores where no resistance was offered them. All the missionaries were taken away to Ende and Ndena, interned in the Bishop's residence.

War. For long weeks the seminarians in Todabeloe were without teacher and without any priest. All the seminary teachers, all the missionaries of Flores were interned in Ndena about 120 kilometers from Todabeloe. We endured two months of distressing insecurity. Would we be allowed to return? Would the seminary as well as other mission work be destroyed? Would the seminarians be dispersed, sent back to their kampongs? Would the vocations perish forcing us to start again as if there never had been a seminary? We lived in hope and fear. Finally in July we were told to prepare for deportation from Flores. Fortunately, a few days later a near miracle occurred. The rector of the major seminary, Father P. Koemeester, and myself, as rector of the minor seminary, were allowed to stay. In July 1942 all the Dutch Fathers, Brothers and Sisters were taken away. Two days later, riding a horse, I came back to Todabeloe and was received with great joy and shouting by the seminarians. One German, Father A. Suntrup, was allowed, after a short internment, to join me as a teacher. But about 27 days out of every month he had to be away on visits to distant parishes. For Todabeloe's 400 to 500 inhabitants and for the thousand Christians in the neighborhood I was the only priest. Five theologians were sent to the minor seminary as assistant teachers. It was far from ideal but the minor seminary could carry on. The seminarians were not dispersed which would have brought the loss of more than one vocation. We were even able to accept some new students.

Studies suffered because the Japanese forbade any teaching in Dutch and English. Difficulties in obtaining food increased. The seminarians had to work. In the beginning it was one or two days a week; by the end of 1944, we were working daily in the fields in order to obtain a living. During long months we had just one hour's lesson a day but we kept together. Some vocations were lost on account of the hardships. We had sufficient food, three meals a day during the whole time of the war. Everybody adapted himself to unavoidable hardship.

Bishop Yamaguchi. In the major seminary, on August 15, 1942, two theologians were ordained to the priesthood. All the others had to join the teaching staff in the minor seminary. In Ledalore there remained only the novitiate with Father Koemeester as rector and master of novices. In 1944 they were expelled from Maumere on account of the Japanese troops there and all had to come over to the minor seminary in Todabeloe. This, the last year of the war, was the hardest on the nerves. That year the Japanese Bishop of Nagasaki, Msgr. Yamaguchi and the Administrator Apostolic of Hiroshima, Msgr. Ogihara, with two other Japanese priests came on a visit, like to angels out of heaven. But we also had house-searches, arrests, internments, and other hardships. Admist all that they celebrated my own silver jubilee as a priest, May 29, 1945. Msgr. Leven, the Vicar Apostolic was there, all the students already priests and the minor seminarians. At that time Japanese

officers were very suspicious. During the final months, May to the end of August 1945, we were all interned in Todabeloe. Fortunately the Japanese Bishop had told the officials that this place was intended for the studies of future priests. In these circumstances, Msgr. Leven in agreement with Msgr. Yamaguchi decided to ordain the seven theologians who had only completed two years of theology. On the 16th of September, 1945, they were ordained, although we already knew of the capitulation of Japan. And it was very useful to have seven more priests ready to start missionary work because the interned missionaries were not able to come back till the following year. In May 1946, these early ordained priests were finally called back to finish their studies.

August 1948. The seminaries are again very prosperous. Never before have we had so many students. From January 1941 to September 1945, H.E. Msgr. Leven bestowed the priesthood on 13 Indonesians. One of them, Aloysius Ding, came from the faraway Dajak of Borne, and he shared in all the troubles of those war years. He is the first priest of his folk.

Religious Profession. August 15, 1948, I was in Ledalero; because of illness of the Regional Superior, I was celebrant when the Fraters took their vows. With a deep emotion I heard them pronounce the solemn words of their vows: "I Frater ....., promise to You the Holy Trinity, poverty, chastity, obedience in the Society of the Divine Word according to the constitutions of this Society." Four of them pronounced their perpetual vows. Twenty-four, a remarkable figure, took their vows for one year, eight novices were introduced to their cassocks. At the moment there is a total of 50 Indonesian students for the priesthood. Moreover, there are three students for the secular priesthood in Ledalero, also three Fraters, S.V.D., recently sailed to Holland for further studies in Teteringen. All those Fraters whom I saw kneeling before me in Ledalero, I have known for years and years. I received them as small boys in the seminary. One of them I saw as a small boy running around in Siman in the year 1926 and 1929 still playing before going to school. And yet now I saw him taking this decisive step for the rest of his life in the Society of the Divine Word. I know all their hardships; we had shared the same dangers during the war.

Bright Future. Two days later, August 17, the four Fraters who took their final vows were made subdeacon by Bishop Leven. In a few months Flores will have more Indonesian priests. Later as a Mission inspector of the schools I had to go to the west coast of Flores, spending the night at Todabeloe. In 1946, Father M.V. Stiphout succeeded me as rector when the Bishop called me back to Ndena for some other work. During my frequent visits to Todabeloe, I enjoy seeing the classrooms and dormitories, meeting far more students than in my time as they now have 150 students in this minor seminary. As far as I remember this is the highest figure yet; in my time the highest was 136. They come from various places, from Timor, Soemba; even from Celebes, Borneo, Sumatra and Kei Islands. It is two years since I left Todabeloe. I don't recognize half of the boys now; only the upper classes I still know. But known or unknown, it is a joy to see those boys with clear eyes, lively faces and high ideals in their hearts. They are the hope of Flores!

Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you; if they have kept My word they will keep yours also. (John, 15, 20)

Le Front Unique du Parti et la Liberté de Croyance

— E. Dépret —

DEVANT les Délégués du VIIIe Congrès National du Parti Communiste, le camarade Lee Wei Han, chef de la Commission chargée de faire le Rapport sur le Travail du Front Unique du Parti, a prononcé un discours sur le "Renforcement du Front Unique", qui a été publié le 26 Septembre dans le "Quotidien du Peuple".

Après avoir parlé des directives suivies dans les Minorités Nationales pour assurer un Front Unique d'action et avant d'aborder le programme suivi et à suivre près des Chinois d'Outremer, le porte-parole de la Commission intercale un paragraphe sur le travail accompli pour englober dans le Front Unique Communiste les croyants des différentes confessions religieuses du pays. En voici la traduction:

"Il y a dans notre pays plusieurs religions: le Bouddhisme, le Taoïsme, l'Islamisme et le Christianisme (qui comprend le Nouveau et l'Ancien). Parmi les problèmes sociaux du pays, celui des Religions tient une place relativement importante. Les Religions Bouddhique, Taoïste et Islamique ont une longue histoire nationale. Le Bouddhisme et l'Islamisme ont encore une influence dans une grande partie des Minorités Nationales. Le Taoïsme mis a part, les autres religions ont des liens internationaux. Dans la vieille Chine, l'Impérialisme et le Kuomintang réactionnaire ont, de multiples manières, dominé les confessions religieuses et ils se sont efforcés d'en faire un instrument à leur service. Après l'établissement de la République du Peuple de Chine, notre Parti et notre Gouvernement ont, de diverses façons, fait l'éducation antiimpérialiste et patriotique du monde religieux, l'ont aidé à se débarrasser de l'influence des Impérialistes et des Réactionnaires et y ont dévoilé et éliminé les antirévolutionnaires. Ils ont ainsi garanti la Liberté Patriotique des confessions religieuses et les ont unies au Front Démocratique Unique du Peuple".

"En même temps, notre Parti et notre Gouvernement ont appliqué à fond leur programme de Liberté de Croyance Religieuse, à savoir: liberté de croire et de ne pas croire, de croire à telle religon ou à telle autre, d'avoir une croyance et de l'abandonner ensuite, de ne pas croire et d'adhérer ensuite à une religion. De cette manière, l'union entre les croyants et les incroyants et celle des confessions religieuses entre elles ont été améliorées".

"Il suffit que, dans le Peuple, il y en ait qui croient à une religion pour que nous respections leur liberté de croyance religieuse et que nous protégions la religion qu'ils professent".

"Le Parti Communiste est matérialiste et ne croit en aucune religion, mais il professe le matérialisme historique et il sait pourquoi la religion doit poursuivre son existence pour une longue période encore. Il adopte donc un programme de Liberté de Croyance Religieuse de longue durée".

"Dans la manière de traiter le problème religieux, il y a encore des cas d'emploi, de méthodes administratives et cela doit absolument être corrigé".

Le "Quotidien du Peuple", en publiant ce communiqué officiel, y ajoute un titre: "Travail du Front Unique accompli près des Patriotes du Monde Religieux", et le "Journal de la Jeunesse de Chine" l'édite sous ce titre: "Nous appliquons à fond la Liberté de

croyance religieuse." Le premier, en mettant l'accent sur les "patriotes", manifeste l'intention du Parti de n'appliquer la Liberté de Croyance, telle qu'il l'entend, qu'à ceux qui sont déjà ralliés ou sont susceptibles de se rallier au Front Unique du Parti Communiste et d'accepter sans conditions les programmes patriotiques de sa dictature et sa profession sans équivoque de l'athéisme le plus absolu.

Dans ce communiqué, il n'y a rien de neuf. Les principes qui guident le Parti et le Gouvernement dans leur Politique religieuse sont clairement résumés.

La religion pour les Communistes n'est nullement un problème de conscience, mais un problème social, c'est à dire qu'elle est le fruit d'un système social qui, au fur et à mesure qu'il disparaît, entraîne avec lui le vieillissement et la disparition des croyances religieuses.

C'est donc un problème de longue durée, car il faudra du temps pour que les formes sociales existantes, féodalisme, capitalisme, colonialisme et autres, cessent. Il faudra attendre que les générations qui ont reçu de ces systèmes une idéologie et un comportement propres soient entrées dans la tombe et que la génération qui monte ait reçu, dans la théorie et dans l'action, l'éducation socialiste, scientifique, matérialiste et athée. Alors dans l'opinion des disciples de Marx, Engels et Lénine, la religion, ses dogmes et ses pratiques seront chose périmée.

Libre aux Communistes de penser ou de feindre de penser que les Impérialistes et le Parti Nationaliste aient employé la religion comme instrument à leur service. C'est une contre-vérité qui prouve leur ignorance du problème religieux et de son histoire. Le reproche qu'ils font à leurs ennemis, ils l'encourent eux-mêmes, puisqu'ils affirment officiellement qu'ils ont fait et font l'éducation patriotique des membres des confessions religieuses en vue de les englober dans le Front Unique du Parti. Ils veulent que toute organisation existante — la religion comprise — servent leur fin et leur dictature.

Pour faire cette éducation patriotique, ils ont usé de divers moyens que le discours ne précise pas. On les connaît: cercles d'études politiques dont le but est la réforme de la pensée; enrôlement dans les mouvements Patriotiques, qui, plus que la théorie, engage le croyant à se compromettre et, une fois engagé, à ne plus pouvoir se dégager des liens qui l'enchaînent; pression du groupe qui doit collectivement faire son éducation, résoudre ses "problèmes" et le "persuader"; confessions et délations sont entre autres la marque de sa conversion; emprisonnement et camps de travail, etc., etc . . .

Le résultat final de cette rééducation patriotique est clairement précisé: la "liberté patriotique". Jouissant de cette liberté, le croyant deviendra un patriote et un patriote avant tout. Patriote ou redevenu patriote, il pourra jouir de la "liberté de croyance" et de la "protection de la religion qu'il professe".

"Liberté patriotique des croyants", "Liberté de croyance des patriotes": sous ces slogans qui sonnent agréablement à l'oreille, qu'y a-t-il au fond? Que veulent les dirigeants du Parti en proclamant l'un et l'autre? N'y aurait-il pas, sous le mot "liberté", de graves équivoques? Ne berce-rait-il pas certains en les rendant inconscients aux réalités qu'il couvre?

En ce qui concerne les catholiques, on sait bien, après une longue et douloureuse expérience, ce que veut dire "liberté patriotique des croyants". C'est cette latitude donnée à une minorité de progressistes, appuyée par le Parti, de purger l'Eglise Catholique de ses chefs hiérarchiques et de ses fidèles les plus fervents en les présentant comme impérialistes ou "chiens courants de l'étranger", comme réactionnaires et comme antirévolutionnaires: les trois grands ennemis du front unique, qui se cachent sous le couvert de la religion. Contre eux, toutes les armes sont bonnes: délations, calomnies, soupçons infamants, car il suffit dans une dictature populaire de ne pas être pour elle, pour être jugé ennemi, pensant et agissant contre elle.

Au nom de cette "liberté patriotique", le parti exige, en outre, que les croyants s'engagent dans l'action, prennent une part active aux mouvements patriotiques et donnent une preuve palpable que leur amour de la patrie, dirigé par le Parti Communiste, n'est pas subordonné à leur amour pour Dieu, son Eglise et ses chefs. L'amour de la patrie passe au premier plan. Elle devient un absolu auquel il faut dévouer toutes ses forces. "Théorie et pratique ne font qu'un". Amour théorique et pratique aussi.

Cette exigence du Parti est en parfaite conformité avec la définition qu'il donne de la liberté. Toute liberté, de quelqu'ordre qu'elle soit, n'est que la prise de conscience du fait inéluctable que le Parti au pouvoir peut exercer et exerce en fait sa dictature, dans tous les domaines: politique, économique, culturel et religieux. C'est la prise de conscience du droit indiscutable qu'a le Parti de dénoncer, de réprimer et d'éliminer ceux qui sont considerés comme ennemis, s'ils n'acceptent pas sa domination et ne se soumettent pas sans réserve à sa dictature. Donc, exercer son droit à la liberté patriotique, c'est connaître les exigences du parti et s'y soumettre comme à une nécessité inéluctable.

Dans la lutte engagée, la liberté est aussi une arme dialectique pour assurer au Parti, la prise du pouvoir, le triomphe de la société socialiste sur toutes les autres formes de sociétés, celui de son idéologie matérialiste sur toute autre idéologie et celui de son comportement collectiviste.

On conçoit dès lors, puisque telle est la notion de liberté tenue par les Communistes, que la liberté patriotique des croyants et la liberté de croyance des patriotes doivent nécessairement aboutir à la domination des uns et à la soumission absolue des croyants. Ces derniers, en pensant jouir de la liberté, en fait, la perdent.

Le communiqué ajoute que le Parti applique à fond le programme "de liberté de croyance", qu'il la respecte et "protège la religion". Quant à lui, il est matérialiste et ne croit en aucune religion. Ce soi-disant respect n'est qu'un profond mépris pour le contenu de la croyance religieuse que l'on peut adopter aujourd'hui et rejeter demain comme une chose sans aucune importance. C'est de plus une insulte profonde faite à la conscience des croyants, car leur foi leur tient à coeur plus que leur propre vie.

La profession qu'ils font du matérialisme et de l'athéisme le plus absolu est en contradiction avec leur programme de respect de la croyance et de protection de la religion. Par un tour de passe-passe habile, les communistes s'en réfèrent au matérialisme historique. Sous ce mot abstrait, se cache une réalité fort concrète: la conviction intime que toute forme religieuse, après une longue période de lutte, sera éliminée et que la victoire finale est assurée à l'idéologie matérialiste, antireligieuse et athée des dirigeants du Parti. Respect et protection, dans cette hypothèse, ne sont qu'hypocrisie. Les croyants patriotes ne sortiront de cette contradiction qu'ils acceptent qu'en rejetant leur foi et, en s'exposant à devenir des apostats. Comment un progressiste peut-il encore tenir fermement le dogme de l'indéfectibilité de l'Eglise, s'il collabore avec les tenants du matérialisme historique? Implicitement, et il faut l'espérer inconsciemment, il se voit forcé de le nier.

Le communiqué de la Commission s'achève sur la nécessité de réformer certaines méthodes administratives encore en vigueur, en certains endroits, dans la manière de traiter les questions concernant les confessions religieuses. Les cadres ne doivent pas se contenter de transmettre et exécuter matériellement, les instructions et les ordres reçus de plus haut. Cette méthode ne peut qu'aliéner la masse sans soulever celle-ci contre ceux que le Parti veut soumettre à sa dictature.

Les cadres doivent au contraire se mêler à la masse et en faire l'éducation. Par un patient et long travail d'approche, ils apprendront à connaître, dans les cercles

religieux, ceux sur lesquels le Parti peut compter et qui sont susceptibles de se rallier. Une fois ralliés, ils ne se substitueront pas à eux, mais les chargeront de rallier les autres membres de ces confessions. Sous leur direction et sous leur contrôle, ces collaborateurs seront à leur tour chargés de susciter la lutte à l'intérieur du groupe, de diviser les volontés et d'opposer les membres les uns aux autres. Ils utiliseront la pression du groupe pour enrôler les croyants dans des activités patriotiques et des mouvements politiques et, une fois que ces derniers seront engagés dans l'action, ils poursuivront leur éducation. Ils ne doivent pas oublier que c'est un travail de longue durée où toutes les ressources de la psychologie des masses doivent être mises en oeuvre et tout l'art de la persuasion mis en pratique. Ils ne doivent engager aucune action avant de s'être assurés qu'ils trouveront le support d'une minorité active, soumise à leur direction et prête à la coopération.

Ces méthodes éducatives et psychologiques assureront au Parti sa domination dictatoriale. Les croyants patriotes alors ne formeront plus avec le Parti qu'un front unique. Devenus instruments du Parti et, sous sa direction, ils appliqueront leurs forces à la victoire de la Révolution, aux programmes politiques, aux mouvements patriotiques, à la production intensive des plans quinquennaux, Quelle place restera-t-il pour Dieu dans cette activité? Tout en s'éduquant dans des cercles d'études politiques et patriotiques, ils se feront les éducateurs de leurs propres coréligionnaires et l'idéologie matérialiste minera lentement leur foi. Vigilants avec le parti contre ses ennemis, ils rechercheront, dénonceront et supprimeront ceux que le Parti veut rechercher, dénoncer et supprimer et, suscitant la lutte à l'intérieur de l'Eglise, ils l'affaibliront, la désorganiseront et la réduiront à ne plus vivre au grand jour, mais dans le silence des Catacombes. En agissant ainsi, certains se bercent de pouvoir sauvegarder l'Eglise, leurs vues sont courtes. Ils n'ont pas entendu le parti affirmer nettement que la lutte de la révolution contre toute idéologie contraire à la sienne, contre toute forme d'organisation autre que celle qu'il prône, contre toute morale qui n'est pas basée sur ses propres principes est une lutte de longue durée, que les programmes qu'il a établis pour atteindre ses fins le sont aussi. Les jeunes générations formées selon ses vues matérialistes et athées n'auront plus ni mépris ni même indifférence pour la chose vieillie, d'un autre âge, périmée qui avait nom: religion. Ils l'ignoreront totalement.

While theologians dispute and preachers thunder, plain fathers and mothers, saints and sinners, virgins and prostitutes kneel at the feet of a Mother with a Baby in her lap. The Child was to be their judge. Mary's heart was so wholly His that His will was wholly hers; and He Himself has made her everybody's Mother even as she was His. It may not be true that St. Peter once complained in Heaven to Our Lord: "As fast as I turn people away at the gate Your holy mother lets them in at the back door": but it is true that in the lowliness of His little handmaid, God killed the lies about His Son, and restored the true image of His Fatherhood. For Mary it was who freely gave her flesh to make God's image visible man; and the Father it was who incarnated in Mary the fatherly wisdom, the motherly love of Him who is Father-and-Mother personified.

And so the Father rejoices in true devotion paid to Him in His reflected parenthood, in Mary the unspotted reflection-in every father and mother according to their closeness to the pattern.

("Black Popes"—Archbishop Roberts S.J.)

Good Shepherd Movement

— James F. Hyatt, M.M. —

THE Good Shepherd Movement aims at mobilizing the energy of all Catholics to lead their non-Catholic neighbors into the True Fold of Christ, the Good Shepherd. It is not an organization of limited membership, but a movement in which all Catholics can participate. Many Catholics, because of problems of time and the duties of their daily life, cannot belong to strictly organized Catholic Action groups. However, any Catholic, old or young, rich or poor, healthy or sick, can do something to lead others to God. It is the purpose of the Good Shepherd Movement to encourage all Catholics to exert themselves for this end, and to show them simple ways and means of doing it.

Ways of Participating. Because of the general character of the Good Shepherd Movement, it is subject to development in many directions. However, thus far, six ways of participating in the Movement have been used. They are:

1) The names of five non-Catholic friends are written on the back of a specially prepared "Good Shepherd Holy Card," and a "Hail Mary" is to be said every night for the conversion of each.

2) Perform at least one act of penance each day for the conversion of one's friends.

3) Receive five leaflets about Catholicism from the parish church each month and distribute them to five friends.

4) Read the "Good Shepherd Notes" whenever they are published and try to imitate examples of apostolic work given therein.

5) Attend the monthly "Good Shepherd Mass" and participate in the activities of "Good Shepherd Days" whenever they are held.

6) Take advantage of every opportunity in one's daily life to tell people about the Catholic Church and to invite them to convert classes.

Holy Cards. The "Good Shepherd Holy Cards" prepared for the Movement in Japan show the Good Shepherd standing on a map of the country. On the back of the card, five lines are drawn on which the names of friends are to be written. The card is to be kept in one's prayer book as a reminder to pray for the friends whose names are written on the card.

Leaflets. The "Good Shepherd Leaflets", simple and inexpensive, are published monthly and five of them are distributed to each Catholic one Sunday a month. The Catholic can either distribute them directly to his friends or else indirectly by putting them in letters or leaving them in a convenient place in his school, his factory, in busses and street cars, where they can be easily picked up by curious passers-by.

The "Good Shepherd Mass" mentioned above is not a special Mass in the Missal, but is a monthly Mass offered for the conversion of the non-Catholics living within a particular parish. The Mass of the day is offered, but, during Mass, the people recite prayers together for the sheep of the parish who are still outside the True Fold. To remind the people of the intention of this Mass, a "Good Shepherd Flag",

containing the same picture as the "Good Shepherd Holy Card" is placed before the altar.

"Good Shepherd Days" are held periodically and can be made up of any number of apostolic activities. One type of "Good Shepherd Day" is conducted as follows:

Picking an appropriate Sunday, prayers are said during all the Masses for conversions. After Mass, the Blessed Sacrament is exposed on the altar and all-day adoration is held for the accomplishment of the purpose of the Day. In the early afternoon, at a set time, all who are able to do so gather in the Church Hall to prepare for house-to-house visitation. A special section of the parish is chosen to be visited and a special block or number of blocks is assigned to each group of two visitors. Taking "Good Shepherd Leaflets" with them and accompanied by the priests and Sisters of the parish, the visitors spread out, two by two, to visit all the families of the assigned neighborhood and invite them to convert classes and to the special program to be held at the church that night.

In the meantime, the children of the parish, and the older people as well as others who may not be able to make the visitation, remain at the church to pray before the Blessed Sacrament for the success of the visitation which is going on. In the late afternoon, at a set hour, the visitors meet once again in the Church Hall to report on their visits. They report particularly the names and addresses of people who showed a definite interest in hearing more about the Church in order that these people may later be visited by members of the Legion of Mary and reminded about the times when new convert classes are scheduled to begin. The visitors then go to the church for Benediction. Finally, the Day is brought to a close for the visitors and all with a Catholic movie or a lecture in the evening.

Printed Matter. From the beginning, the printing of material which our Catholics might use for spreading the teaching of Christ has been one of the main activities of the Movement — accordingly, a monthly paper, entitled "The Good Shepherd's Flock" and an illustrated book on Catholic Doctrine, "A Companion to the Catechism", was published. The monthly paper, began as a parish paper. However, it was transformed into a Good Shepherd publication, when it became evident that parishes would like to receive it each month. It is intended for distribution among both Catholics and non-Catholics to excite within them a more lively interest in things Catholic. It is used in many parishes as a parish paper and is distributed by many pastors, in place of leaflets, to non-Catholics who have shown some interest in the Church.

"A Companion to the Catechism" was published, with many colored illustrations and a simple exposition of all the essential Catholic Doctrines, as a book which our Catholics might lend to non-Catholic friends, who, while desiring to know something about the Church, yet lack the courage to go to the church for instructions. This book is being widely used for this purpose throughout Japan, but is also being used by many priests and catechists as a supplementary text for teaching the catechism to catechumens.

The demand among the subscribers for more writing on the monthly leaflets caused publishing larger, two page leaflets, each month, together with the smaller, one page leaflets. These are intended to be used in the same way as the smaller ones — namely, for distribution by Catholics to their non-Catholic friends.

Recently added to the list of Good Shepherd monthly publications was a simple doctrinal poster the object of which is to bring the teachings of the Church to the mind of the non-Catholics. The latter are happy to have such a poster in their homes or store windows as they contain no controversial matter, yet they do show that the teachings of the Church are conformable to their way of life.

Doctrinal Series. At the beginning of this year, the publication of the first of a graded series of doctrinal textbooks for the systematic instruction of children was begun. The book is called "Catholic Youth". This project is undertaken with the hope that a graded series of books, which could be used for instructing children from the beginning of their schooling to the end, might greatly increase the effectiveness of our work among them. This book, of course, is suitable for use in training Catholic children, but is also intended as a means to be used in giving to the many non-Catholic children who come to our churches a thorough training in Catholic thought before they are baptized.

New Prayer Card. In addition to these works, which have already been published, two others are in the process of preparation. They are a new prayer card (to be given to non-Catholics) and the first of a series of pamphlets. One of the new prayer cards will bear an attractively colored picture of St. Francis of Assisi on one side and St. Francis' "Prayer of Peace" on the back. It was published on the advice of the late Fr. Candeau. Just about a month before he died, asked his advice as to how a missioner should act toward a prospective convert when he meets him for the first time, Fr. Candeau replied that he himself emphasized to them, from the beginning, the importance of prayer. He showed a holy card, on which was printed St. Francis' prayer and said that he always gave them one of these cards and asked them to say that prayer daily. Fr. Candeau's translation of the prayer is used on the cards and all those participating in the Good Shepherd Movement are asked to carry some of these with them daily and give them to non-Catholic friends who show some interest in living a spiritual life. These cards are now ready for distribution.

Pamphlets on Current Topics. The pamphlets we are now planning will be 25 or 30 pages long and will contain an exposition of the Catholic outlook on various topics of current interest to the Japanese people. The first one, already published, concerns Birth Control. The importance of explaining the Church's teaching on this subject is greatly accentuated by the fact that practically all the groups interested in social work in Japan, except for the Catholic Church, are strongly promoting Birth Control as the only effective solution to Japan's population problem. It is possible that the distribution of this pamphlet may stir up some opposition to the Church among the proponents of Birth Control. However, we are confident that it will also result in increased admiration of the Church on the part of those naturally good people who do not want to practice Birth Control, but who find themselves morally forced to it by the advice of politicians, doctors, employers, and social workers, and by the pressure of public opinion among their neighbors. Such people can be expected to rejoice at finding that the Catholic Church supports the voice of their consciences, which tells them that birth control is wrong and unnecessary. We hope that all those who are participating in the Good Shepherd Movement will use this and later pamphlets to distribute among non-Catholics, endeavoring to attract them to the Church by making known to them the Church's teaching on current social problems.

The Good Shepherd Movement has been made possible by the regular contributions of a few faithful benefactors and by the cooperation of a great many missioners throughout Japan. New publications have been undertaken to the extent that funds have been available. The donations of our benefactors have been used to pay our staff of workers and to subsidize the printing and sale of attractive literature at as low a price as possible.

History. Historically speaking, the "Good Shepherd Movement" began in Kyoto, Japan, on "Good Shepherd Sunday", 1952. During the year following its inauguration, the Movement brought 800 new catechumens to the convert classes being conducted by the author. The Movement has since

spread throughout Kyoto Diocese and is rapidly spreading through the entire country. Wherever it has been initiated, it has awakened the Catholics to a new interest in spreading the Faith, and has brought a marked and immediate increase in catechumens. Because of the great interest shown in the Movement by missioners throughout the country, the National Propaganda Committee has definite plans to put it formally on a nationwide basis.

Universally Applicable. Though the "Good Shepherd Movement" has been set in motion specifically to fit the needs of the Church's apostolate in Japan, there is no reason why it could not be adapted to the circumstances of other countries. Nor is there any reason why it could not be utilized effectively for conversion work in nominally Christian countries, which are predominantly non-Catholic. It is a tragedy that the tremendous potential of the four hundred million Catholics throughout the world has not been more effectively harnessed to bring the straying sheep to the Shepherd of their souls. May the day soon come when all Catholics will consider it an essential part of their mission in life to labor through prayer, sacrifice, good example and words of encouragement to lead their neighbors to God. If they do, they will effect a change in the world which can be effected in no other way. Then and only then will there be "One Flock and one Shepherd."

Growth of Inquiry Classes

From all parts of the country come reports of the growth of the Inquiry Class as a means of attracting and of instructing converts. A nationwide canvass, which we recently conducted, of the parishes reporting large annual totals of converts shows that they are all using the Inquiry Class. This is the method used by our Lord and the Apostles; it is the method used in the mission countries where large numbers of catechumens are being instructed; and it is the method which the overwhelming majority of instructees actually prefer.

Most of the objections to it come from pastors who have never used it and who labor under the erroneous impression that it precludes individual contact and personal acquaintance. But the objection vanishes when it is explained that the group method of instruction is always supplemented by conferences with individuals. Such are needed to ascertain how well the person is following the instructions and to minister to any istinctive needs of the individual.

By coming to the room or hall a half hour before the lecture, the pastor and his assistant can manage to have six ten-minute chats with individuals. By remaining the same length of time afterward, they can have conferences with an equal number of others. In addition, they will find it worth while to have a couple of longer conferences with each individual at designated hours during the course of the instruction. The systematic use of the Inquiry Class method in San Diego, Brooklyn, New York, and Chicago, among other dioceses, has convinced all who have used this method intelligently that it is essential for the winning of large numbers of converts.

Prayer Essential. No amount of apologetics will bring faith into the soul of a person against his feelings and his will. Faith comes most readily to the man who gets down on his knees and, like the blind man in the Gospel, cries out, "Lord, that I may see." The sooner the searcher for truth can be induced to turn to God in prayer, the sooner will the light of divine truth burst in upon his hitherto unseeing eyes. Prayer, reverence, humility, childlike trust and confidence in God are the dispositions which enable the individual to respond most effectively to the gentle stirrings of divine grace. (Techniques for Convert-Makers; New York, June 1955).

Kennedy Town, Hong Kong

J. Madeore, M.E.P.

I have been asked to report on our activities in Kennedy Town and Mount Davis, Hongkong. The old China hands will be happy to know that we are really working in the midst of the Chinese of Hongkong, that the torch is kept alight.

Kennedy Town is the western-most tip of Victoria Island. The section is thickly populated, mostly tradesmen. There are many warehouses, a large proportion of these being used for storing iron and steel. In 1949 the estimated population of the area was 20,000; today, the number has soared to 70,000. The people are of the poorer class, laboring from dawn to dark. They are squeezed into overcrowded apartments, tenements that are poorly lighted and airless, stairways are steep, narrow and dark.

Mount Davis is a short distance from Kennedy Town. The Hongkong Government prepared housing sites there on which small stone cottages were being built for refugees. It was there that we first wished to establish our headquarters. But, government officials refused saying that the real refugee area was farther away. This refusal was providential. Bishop Bianchi made a happy decision when he gave the word, "get a place in Kennedy Town itself."

A Difficult Beginning was only to be expected. After a few weeks of searching we discovered a newly built block of flats in which we were able to rent two apartments on the second floor, one to serve as chapel the other as rectory Before .long the chapel proved entirely inadequate. Fortunately, we were able to rent a third apartment, which became the rectory. Partitions between the other two apartments were removed; thus we had a square chapel able to seat 100 people.

The ground floor of the building is used as an iron warehouse. The street outside hums with traffic the entire day. This is the real center of the district, adjacent to the bus and tramway terminus, a spot which everyone passes; the ideal location for mission activity. Oh yes, there are inconveniences — the never-ending noise, the crowded streets, loud-speakers blaring day and night, the racket of large sheets of iron being unloaded in the warehouse, the arguments and loud voices of neighbors — these render work or sleep difficult. Our rectory is not recommended as a vacation house! All these difficulties, however, are compensated for by our being 'in the midst'. We really live with the people, with them, like them, for them. These are precious trumps in the apostolate. Our central position makes it easy for everybody in the parish to drop in. Had we gone to Mount Davis residents of Kennedy Town would have had little contact with us. Because we are settled right in their midst we had direct contact and through contact has come the apostolate. It was on October 7, 1953, the Feast of Our Lady of the Rosary, that the chapel was opened, hence its name.

What Does the Missioner Do? A day is fully occupied in various ways, some of which we list:

(1) Searching out those already baptized; instruction of Catholic children who often know nothing of their

religion; straightening out irregular family situations; reclaiming the 'indifferent'. In other words seeking and bringing back the lost sheep of Israel. During the first year 200 returned to the Sacraments.

(2) Making New Catholics. By a kind of osmosis the pagans come to the mission, some brought by Catholic relatives or friends, some drawn by the hope for material benefits, some simply touched by the grace of God. But it is not a question of only baptizing. We must make them into good Catholics, hence we insist on thorough religious instruction. In 1953-54 more than 100 applied for instruction but only 37 were baptized. This has become the usual proportion.

(3) Doctrine Courses. All day there are children and adults who come for catechism instructions given by our helpers, a man and a lady catechist. Each evening after night prayers a group of a dozen men and women attend an instruction class preparatory to baptism. For certain people instruction is given in their homes. Each Sunday afternoon two seminarians come and give religious instruction to the children. We put the press to good use. The diocesan newspaper is widely circulated, one copy to every eight baptized persons. Besides this there are tracts and pamphlets that circulate regularly in the parish.

(4) Schools. From the very beginning we had one class of 30 pupils in the morning and another class, also 30, in the afternoon. Our plan was to have an organized primary school as soon as possible. By April 1954 the dream became a reality. Eight apartments in a nearby building were rented and on April 1 the school opened, 155 pupils taught by a group of Chinese Sisters exiled from Canton. Soon we had to open a second session in the afternoon, doubling the number of pupils. In August 1955 we rented additional space so that today the total number of students is over 600. Added to this is a kindergarten in the western edge of the area. This center of radiation in the furthermost part of the parish is operated by two Chinese Sisters exiled from Kongmoon.

The school is a good method of apostolate. Many of the children request permission to attend the catechism classes primarily intended for the Catholic children. The children seeking baptism bring in their parents. Further, many pagan parents, when arranging for their children to enter our school, make their first contact with the priest. Thus the catechumenate gradually grows. 1954-55 gave us 132 new Catholics.

(5) Social Assistance. We have many poor people, some extremely poor. For Catholic Welfare Committee we distributed food and clothing. Twice a week Catholic Welfare Committee sends us a mobile clinic conducted by the Canossian Sisters. Consultation and medicines are free. One hundred patients are seen at each session. The more serious cases we send to the hospital. At the same time we have a Chinese doctor, Catholic, working at Mount Davis where he has a dispensary.

Maddening Interruption. August 13, 1955, when the busiest preparing a class of 25 for Baptism and another 59 for Confirmation, a motor accident sent me to the hospital with a broken leg. Seven long months was I kept in the hospital. It was a maddening interruption but the push had been given and the work went on. The Bishop appointed a priest for religious services and the catechists carried on under instructions from the pastor who lay in a hospital bed. Thus on Christmas another 65 were baptized. Finally, March 15, 1956, the poor cripple hobbled back on crutches and cane. He could not walk but he could talk, teaching catechism. A Scheut Father comes to lend a hand. Thanks to him we had all the Holy Week ceremonies. Eastern brought another 60 baptisms.

House Visits. After Easter the Scheut Father continued to help, among other things making a visita-

tion of the parish. This is an excellent means to discover those not practising their religion, to relight their fervor. We made a survey and brought our census up to date. The total is 175 families with 700 members.

We have four Masses each Sunday. A confrere from Bethanie, an Irish Jesuit Father and an Italian priest help out. Over 400 attend Sunday Mass in our little chapel but a goodly number prefer to go to the more spacious churches in the city. This is fortunate as we could never accomodate them all here. It is nevertheless consoling to have an average attendance of 60%. The chapel is small, much too small. We average 30 Communions at the daily Mass.

Contacts. A large number of people drop in for a visit after going to the Central Market outside our door. Each evening at 7 o'clock there is night prayers followed by catechism for those unable to come at other times. It is touching to see the devotion of these new converts. One can see the workings of grace, proving once again that if we plant it is God Who remains the final and true artisan of the transformation in souls.

May 27, 1956, Trinity Sunday, will live in our memories. That day Bishop Bianchi celebrated the 9 o'clock Mass and confirmed 100 converts. The chapel was packed, most of the benches having to be taken out to furnish standing room only. In his sermon the Bishop expressed his joy at seeing so many present and promised that next year the Catholics of Kennedy Town would have a new church. After Benediction, which followed Confirmation, the new banner of Our Lady of the Rosary, presented by the people, was blessed. In brief, it was a glorious occasion, one that brought us great joy.

These figures show the progress made:

	Adult Baptism	Confirmation	Communions	Catholics	School Enrollment
1953-54	37	42	4,600	266	100
1954-55	108	59	8,300	398	350
1955-56	160	93	15,650	685	620

The Priest

It is a law of Providence that there is no honor which fails to bring with it certain definite demands which are inseparable from the office and duties on which the honor is based. "Clerici"—the Church's law declares—"debent sanctiorem prae laicis vitam interiorem et exteriorem ducere" (can. 124). A life that is holy before God and before men, with a holiness that tirelessly urges them on to the work of the apostolate, recognizes no obstacles, never wavers before sacrifice-a holiness that impels others toward goodness by its example, edifies the good and seals the lips of the wicked. Its coming and going, like that of a new sun, makes virtue grow; it soothes the righteous anger of heaven, draws down graces upon the earth, and at every moment is the glory of God and the honor of the Church . . . . Always try to measure up to the loftiness of your mission in such a way that everyone, be he simple or learned, may find in you what he is looking for. Carry out your ministry as pastors and guides of souls with modesty but with self-assurance, adequately but without pretense, with humility and yet worthily, in an edifying manner and at the same time with that reasonable authority which your office requires.

(Pius XII, to Spanish Pontifical College; 3/22/56)

JAPAN VIGNETTE

THE November 1956 issue of the Missionary Bulletin, Japan, relates an indicative incident. During a meeting of the Young Catholic Workers, a priest seeking to provoke discussion raised the question whether it might not, under certain circumstances, be imprudent to come out with the statement: "I am a Catholic." Inoharasan, of the Jocist Secretariate, exploded: "Father, not only **say** it; but **show** it, all the time, in all you do!" When the prolonged applause of his fellow Jocists died down, he added: "This applause is proof that we mean it."

Conversation with any missioner working in Japan inevitably brings the remark that while conversions are plentiful in neighboring countries the missions of Japan have to work very hard for far fewer conversions. Immediate neighbors, Korea, Taiwan, Hongkong, all report the field ready for the harvest, giving impressive figures of growth, maintaining that growth would be even greater were the means available for exploiting favorable conditions. The missioner in Japan hears all this with a holy envy, wondering if the Land of the Rising Sun will ever witness such a happy state of affairs.

Nevertheless, there is reason for optimism in Japan. The answer of that Young Catholic Worker is an indication of the alert, vigorous Catholicism that has been planted in that country. Numbers may not be great, but the quality of the Japanese Catholics is undeniable. Add to that the spirit of cooperation among the missioners, as manifested in the lively discussions appearing in the Missionary Bulletin, all seeking the one goal of a more efficient, more effective apostolate. Novel methods go hand in hand with the age-old methods. Missioners in Japan are not content with pointing out the difficulty of reaching the average Japanese outside the Church — they are striving to find a way round this obstacle. The printed word, visual education aids, great emphasis on the lay apostolate — these are some of the means used. Some day, we hope, our confreres in Japan will give us more detailed information as to the results obtained by their modern approach, also the difficulties that have been met and overcome.

We are indebted to Father Anthony Karlovecius, M.M., for the pictures printed in this issue of Mission Bulletin. Our hope is that they may enable all of us to realize that the real Japan is not that of Gilbert & Sullivan's Mikado or Puccini's Madame Butterfly. Our ideas are easily colored by the familiar things we have heard about Japan, stories that are too often a caricature. We must needs appreciate the fact that the Japanese are real people with the same human problems as ourselves, that like to all nations they have their good points and some not so good. More important still we must bring home to ourselves the realization that among the teeming millions of Japan only a handful actually share in the Redemption wrought at such cost by Christ on Calvary. Under heavy economic pressure the majority of the Japanese people must apply every energy to stay alive. Little wonder that they are slow to hear the invitation to Christ — they are too busy, too worried about making a living. It may not be in our power to improve their material condition but it is within our power to assist in improving their spiritual lot. The knowledge that he has our sympathy and interest can be the means of added strength to the hard working missioner in Japan. And, our united prayers can bring to the Japan missions the outpouring of grace that is needed. A nation that produced Nagasaki has tremendous possibilities for the Church.

The happy smiles of these Japanese children will endure; they have the Faith to tell them that this life is only a preparation for a happier, everlasting life in Heaven.

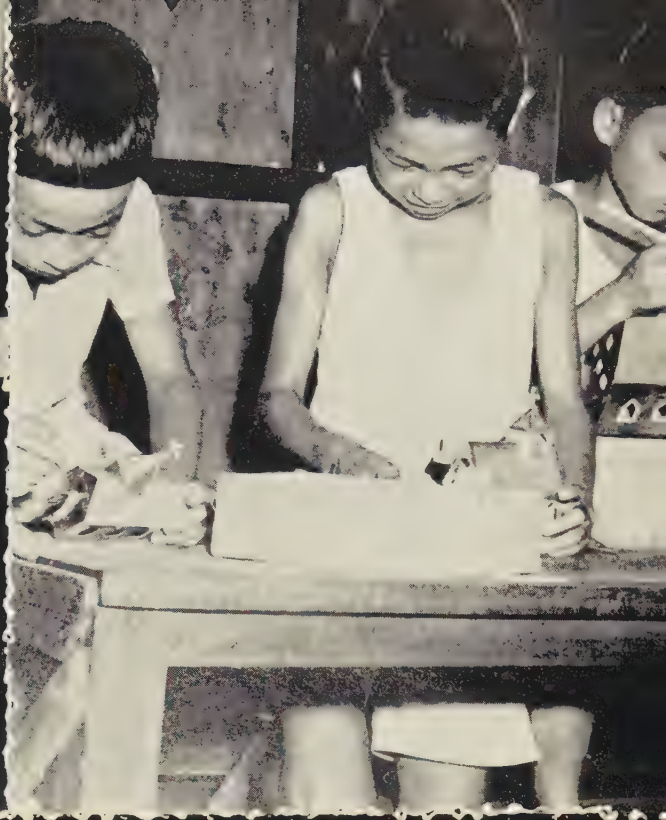
Frequent, friendly visits to the homes of all parishioners is part of the daily schedule of Fr. Habenicht, M.M.; the people welcome this.

The arrival of a new curate in the parish has the aura of a gala occasion. Adults vie with the children in greeting the welcome arrival.

Young Catholic Workers is an active, thriving organization in Japan. Their aim is to bring to the Japanese workers the truths of Christ.

The training of zealous, capable laymen has a prominent place in Japan mission work. Father Shambaris explains an encyclical of Leo XIII.

Cardboard models of church and its activities are efficiently utilized to explain to pagans what the Catholic Church aims to do in Japan.



Clever young hands willingly add their bit to prepare the exhibit which will attract notice of passersby, often the first step to Christ.

A major problem of the missioner is to arouse the interest of the Japanese pagan. Catholic ideas are propagated by well written posters.

Festivals call for decorations. Always there are volunteers who work wonders with deft use of flowers and the colorful Japanese lantern.

Pomp of public Corpus Christi procession is a wonderful opportunity to impress the Japanese non-Christian; interest can bring conversion.

Youthful piety as well as youthful exuberance is found in Japan as elsewhere. The children are easily led to love Christ and His Church.

The distinction of a solo dance at the parish festival does not daunt this young miss. She will cherish the memory of her brief triumph.

Entertainment is used to instruct and attract all. Rapt attention of the audience disposes to a readier hearing of the truths presented.

Communist Policy

1. Party Control in Factories

(Peking Jen Min Jih Pao May 5, 1956)

It is of urgent importance to intensify Party control work in factories, mines and communications-transport departments so as to be strict in Party discipline and to oppose and curb certain Party organizations and Party members who violate Party policy and Party discipline and endanger production in the course of industrial construction. Some factories, mines and communications-transport departments have not yet set up Party control machinery; some factories, mines and communications-transport departments, while having set up Party control machinery, have not appointed full-time cadres; some have appointed cadres but the cadres are of poor quality and, in some cases, cannot devote themselves to Party control work because they have to attend to other jobs. As a result, Party control machinery is only nominal in some cases.

Counter-revolutionaries are enticing Party members in various ways to do bad things or are worming their way into the Party, posing as progressive elements. In the circumstances, can it be said that Party control work is not essential? The overwhelming majority of Party organizations and Party members in factories, mines, communications-transport departments are actively leading the worker masses to overcome all difficulties and strive for pre-schedule overfulfillment of the Five-Year Plans during industrial construction. But we can by no means over-look the fact that a number of cases have been reported where Party discipline was seriously violated and production was endangered and some bad men and bad things appeared among a number of Party organizations and Party members. Some Party members, in order to obtain honors and bonus in fraudulent ways, do not hesitate to make false reports on production achievements, conceal their errors and cheat the Party and the State. Some Party members, guilty of serious bureaucracy and delinquency, ignore workers' suffering and safety with the result that industrial accidents continue to occur, causing heavy losses. Some Party members, guilty of serious bourgeois individualism and conceit, reject Party control and even regard the enterprises under their management as their "independent kingdom," destroying the unity and unification of the Party and violating the collective leadership principle of the Party. Some Party members, guilty of rightist lethargy, take into service counter-revolutionaries and bad elements and defend them even after such counter-revolutionaries and bad elements have been denounced by the masses. In addition to this, corruption, embezzlement, theft and violation of law and discipline frequently happen among certain Party members. All these facts fully show that the poison of bourgeois thought is corroding the organism and fighting capacity of the Party in some factories, mines and communications-transport departments and is handicapping the smooth realization of the State plans. This serious state of affairs shows the imperative necessity of introducing Party control work in factories, mines and communications-transport departments and the imperative necessity of intensifying it.

In combating bad men and bad things, Party control committees must closely rely on the member masses and worker masses and bring into play the activity of members and worker masses in fighting bad men and bad things. In this way, Party control committees will be able to draw infinite strength from the masses and to develop mass control work. Party control personnel must regularly visit factory shops to investigate conditions and deal with all cases according to facts, neither giving way to bad men and bad things nor doing injustice to any innocent. The punishment meted out to those guilty of errors should be stern, serious and fitting. All Party control personnel should correctly and firmly combat bad men and bad things that hinder the interests of the Party and the people, and should struggle for upholding the interests of the Socialist economy and overfulfilling the First Five Year Plan ahead of schedule.

2. Women and Children in Rural Areas

(Peking Jen Min Jih Pao editorial; May 16, 1956)

One of the important changes brought about in the rural areas by the high tide of agricultural co-operation is that more and more women in the broad countryside have participated in principal agricultural labor. During the winter season last year and in spring of this year, women making up one-third of the total population of Shantung Province were engaged in the production of various kinds of farm-by-production of various kinds of farmby-took part in manure collection work last winter in Chang Teh Administrative District in Hunan Province, 1,100,000 were women. The situation is generally similar in other provinces. This is a gratifying phenomenon.

Participation in agricultural production is the inherent right and duty of rural women. Giving birth to children and raising them up as well as preoccupation with household chores are also the obligations of rural women. These things set women apart from men. In considering the employment of woman labor, women's special needs and real difficulties should be fully recognized. They should be activated to take up a reasonable amount of agricultural production and manage their household affairs properly. Certain rural workers, however, have not made any effort in this direction. They only give publicity to "labor honors" and slogans lauding productive labor and depreciating household work and dependence upon their menfolks. This one-sided way of mobilizing woman labor has disrupted household work and sown the seeds of family discord. In the case of the Chang Ming-yu family of Chien Shih *hsien* in Hupeh Province, the wife, a cooperative member, devoted most of her time to heavy household work, leaving little time for farm production with the result that her labor points were low. The husband, also a cooperative member, complained of the wife's negligence in farm work. The wife, in turn, grumbled about the husband's negligence in household work. In our country, labor is a matter of honor. To use the slogan of "labor honor" to get certain women to take up productive labor is of course necessary. However, if this slogan is interpreted in such a way as to contradict household work, it would impose a kind of mental oppression on women. Accidents and fatality cases involving women and children have often occurred under this kind of mental oppression.

Labor should be viewed from all its angles. While farm production is the principal form of labor in the countryside, good housekeeping and proper care of children is also labor of social significance. This does not mean of course, that women are only for household work and not for farm production. Women's participation in pro-

ductive labor is not only needed for national construction but also needed by women themselves. Only by participating in productive labor will it be possible for women to elevate their economic position and obtain complete emancipation.

In order to cope with the needs of cooperatives for expanded production as well as satisfy women's demand for active participation in production, cooperatives should have a set of labor regulations for women. Some cooperatives draw up their regulations on the assumption that women want more work and therefore they cut out as much time for household work as possible. Since essential household duties have to be attended to, women's labor load becomes much heavier. One cooperative in Tung Shan hsien, Kiangsu Province set 270 work days a year for full-time women members and 200 work days for part-time women members. According to findings by the cooperative on 12 women members on full-time and part-time basis, the full-time ones last year completed only 17 work days while the part-time ones only 60 work days because of preoccupation with household affairs, childbirth and visits to relatives. Judging from these figures, the targets set down for women members this year by this cooperative are clearly too high. If these targets must be attained, they will inevitably overtax the women's capacity for labor. Under the present circumstances in our society, it would be difficult for the time being to lighten the burden of household duties in the countryside. If the labor problem of women is not realistically dealt with, enormous losses will be brought about. Since women play an important role in building Socialism, it will be too costly to ignore the problem of safeguarding the health and safety of women and children.

3. Cooperative Farming

(NCNA PEKING, May 7, 1956)

Referring to the "tremendous change" in the political situation in the rural areas, the Vice-Premier pointed out, this was reflected, first of all, in the consolidation of the relationship between the Party and the peasants and the alliance of workers and peasants. This alliance was being built on a new social basis now that the great majority of the peasants had joined agricultural cooperatives, he said. The cooperative farming movement had also strengthened the unity between the poor and middle peasants. The cooperative farming movement also served to isolate the former landlords, rich peasants, counter-revolutionaries and such elements and made it possible for capitalism to be finally wiped out in the rural areas as well as all systems of exploitation. He said that to have organized 500 million peasants into agricultural producer cooperatives quickly and smoothly transforming their individual economy into collective economy was both a great victory of the Chinese revolution and of world historic significance.

The predominance of the poor and lower middle peasants had developed in the countryside. With 60% to 70% of the poor peasants and lower middle peasants having become active with their predominance established, the enthusiasm of the upper middle peasants in joining the cooperatives had been promoted. Since the poor and lower middle peasants had gained predominance, they wanted to carry forward the revolution to the end, demanded the abolition of the dividend on land and the switch to fully-Socialist cooperatives, the well-to-do middle peasants generally had apprehensions about the abolition of the dividends on the land. But later when they had seen the overall plan of the cooperatives and the growth of production, they estimated that even when the divident on land was abolished their earnings would not decrease but would

even increase somewhat, and they also favored Socialist cooperative. In a word, the establishment of this predominance and setting the middle peasants in motion were the class foundation for the rapid development of the cooperative movement and especially the fully-Socialist cooperative in the later stage of the movement.

It had been due to the fact that the Communist Party had carried through the correct policy of upholding the voluntary principle organizationally and taking care of the interests of the middle peasants economically to achieve the end of mutual benefit for the poor and middle peasants. In running the semi-Socialist cooperatives, the land ownership of the cooperative members was retained, dividends paid on land and payments for work on a proportionate basis. Draught animals and farm implements were "leased" or "bought at the appraised price." This won the approval of the middle peasants with more and better land, draught animals and farm tools. On switching to fully-Socialist cooperatives, the draught animals, farm implements, fruit trees and wood owned privately by cooperative members had been bought at the appraised price as in the case of semi-Socialist cooperatives. The main question for fully-Socialist cooperation remained as solely the abolition of the dividend on land. As it was not a long time since the agrarian reform, the difference in the amount of land holdings among the peasants had not been great. This made it possible to win the approval of the large majority of peasants in the abolition of the dividend. At the same time, the peasants had gone through the preparatory stage of semi-Socialist cooperatives and were better prepared materially and mentally.

4. Working Masses Educated by Persuasion

(Peking Jen Min Jih Pao, editorial; April 27, 1956)

The Party organizations in many factories and mines are still limiting their work to meeting-convening and reporting without paying attention to the more delicate work of contacting the individuals among the working masses. The numerous problems of the working masses cannot be timely solved in this way and the fulfillment of State plans is affected. The meetings take up too much of the workers' time and adversely affect the health and study of the masses. The relations of the Party organizations with the masses cannot be made more intimate.

To have the working masses, individually educated by persuasion, the work is too much for the few full-time Party organization workers alone. All the Party members must be mobilized to take up the work. The Constitution of the Chinese Communist Party has the provision that it is the duty of every Party member to find out and mirror in time the demands of the masses and to explain the Party policies to the masses. The absolute majority of the Party members in the factories and mines are willing to take up the tasks assigned them by the Party organizations and to make exertions to have some carried out with all ways and means.

To enable the Party members to have the work of educating the masses by persuasion well carried out, they must first be educated with the mass line and their mass viewpoint must be strengthened. At the moment, the slant of quite a number of Party members on the masses is not exactly right, and there is much to desire in their relations with the masses. Some Party members have a sort of superiority complex and are unwilling to contact the masses, or are willing only to contact with advanced workers but not the backward ones. Some Party members place themselves not among but above the masses. They indulge in the issue of orders to the masses and even resort to threat and coercion.

In the Shanghai Electrical Engineering Plant, some Party members of the electrical engineering workshop were unwilling to take pains to help certain workers who were ideologically backward. They wanted to exert pressure on these workers and constantly criticized them on the blackboard newspapers and group meetings. When the Party branch of the workshop discovered this state of affairs, it called the Party members to a meeting and criticized their ways of thinking and acting. The Party branch asked them to recall what made them progressive and how they were treated by the Party when their awakening was not high enough. After due discussion, the ideological problem was solved. The Party organizations should act like this to strengthen continuously the mass viewpoint of the Party members in actual work.

There are really many people among the Party members who do not know how the work of having the working masses educated by persuasion individually should be carried out. Some people do not know what to talk and how to talk to the masses. Some people base on the task assigned them by the Party to make a talk to the masses and feel that they have nothing more to talk about. Some people think that this means lecturing and they are soon run out of words after a short chat. Some people are excitable by temperament and want to have a large number of problems solved in one or two talks. The Party organizations must make all people understand that mass work is work of an arduous and delicate nature. They must teach them to be apt at conversing with the workers on the issues of production, family life, cultural and recreational activities, sparetime study, love and marriage; and family-raising. In their conversation, they must be apt at using all kinds of concrete deeds to educate the masses with Socialism. Only in this way will the masses take the Party members into their confidence and accept their preachings on Communism. This is by no means easy to attain, and the assistance given to the Party members by the Party organizations must be very concrete in form.

5. *Letter to Young Industrialists*

(Tientsin Ta Kung Pao, March 1, 1956)

Dear Comrades Young Industrialists and Merchants:—

As delegated by you, we eight hundred young industrialists and merchants came to Peking, Capital of our great fatherland, and attended the national conference of active young industrialists and merchants. At the conference we heard instructions from leading comrades and reports made by responsible comrades. We were enabled to understand further the brilliant vista of our fatherland and the glorious responsibility of us young industrialists and merchants in connection with the great work of Socialist construction. We were particularly impressed with the fact that on the day preceding the close of the conference our beloved leader Chairman Mao received us and took a picture with us. We were deeply moved by the affectionate concern shown by the Communist Party of China and Chairman Mao.

The conference gave us a profound education and enabled us to see, more clearly than ever, the future of us young industrialists and merchants. We must consciously take our destiny into our own hands and closely link up the future of individuals with the future of the fatherland. All rivers flow into the sea and all roads lead to Communism: this is the inevitable law of the development of society. In the era of rapid advance of the Socialist cause in our country, in particular, there should not be the slightest irres-

olution on our part. Some are seized with remorse for their class status: this is not necessary. Some feel uncertainty about their future: this is groundless. Our life just begins and the greater part of life will be spent in the Socialist society and the road ahead of us is still broad enough. If we march along with the fatherland, undoubtedly there will be a bright and long journey ahead of us. March along with the fatherland — this means on the one hand fundamental transformation of our enterprises, substitution of the Socialist ownership for capitalist private ownership and substitution of Socialist way of management for capitalist way of management; on the other, it means thorough renunciation of our bourgeois thought and working style and transformation of ourselves into laboring citizens living on our own labor in the process of transformation of enterprises.

We are determined to learn how to reform ourselves, to study current policies, to enhance our Socialist consciousness, to study Marxism-Leninism, and to overcome step by step all sorts of bourgeois ideas and ways with which we have been long imbued. Some of us thought: "we don't have to make strenuous efforts because we are young and can easily be reformed." Persons who have this way of thinking will certainly slacken their efforts in reforming themselves. Ideological remolding is a process of long-term, acute, complex and recurrent struggle between new and old ideas. While we are young, bourgeois ideology is still strong in our mind because we have long been accustomed to the parasitic life and subjected to bourgeois education and because we have shared life of exploitation for several years and have never tested the worthiness of labor. Despite the fact that much of the ideology of the exploiting class has been overcome as a result of study and self-reform and self-criticism since liberation, such ideology of the exploiting class has not been uprooted. Self-reform is aimed not only at renunciation of exploitation in our deeds but also at transforming ourselves ideologically into components of the working class imbued with Socialist ideas. Ideological remolding can never be completed overnight and we must make honest efforts over a long period of time. We are prepared to exert common efforts with all young industrialists and merchants and, through study and performance of labor, to transform ourselves into glorious laborers with certain labor technique and a certain Socialist consciousness.

Comrades, we will do our best to reform ourselves, strengthen unity, learn ability and, together with all people of the country, build Socialism. We firmly believe that we will make ourselves worthy of the earnest teachings and expectations on the part of Party Center and Chairman Mao and that we will not only be activists for Socialist transformation work but also activists for Socialist construction work.

6. *Reforming Intellectuals*

— Kuang Ming Jih Pao editorial —

(Peking Kuang Ming Jih Pao, March 2, 1956)

To assist intellectuals in their self reform is the key to the promotion of the fullest use of their wisdom and talent. Premier Chou has brought up three inter-related courses for the ideological reform of intellectuals, namely: observation and practice in social living, practice in professional duties, and study of Marxist-Leninist theory. This is the criterion for the self reform of intellectuals. Democratic parties and groups must follow these correct courses, actively adopt measures to assist their members and the intellectuals with whom they are linked, in the carrying out of self reform.

First of all, there must be the planned promotion and organization of members of democratic parties and groups and the intellectuals with whom they are linked to actively participate, under the conditions of guaranteeing their own professional work to be carried on unhindered, in the observation of, and practice in, the necessary social activities. Examples of such activities are: participation in the observation of agricultural cooperation, socialist transformation of capitalist industry and commerce, and other construction enterprises; participation in friendly contacts, scientific and cultural intercourse, and internal peace protection efforts among different nations. Through these activities experiences and knowledge will be enriched, and work enthusiasm will be stimulated.

An important task for the democratic parties and groups is the promotion of their members and the intellectuals with whom they are linked for participation in systematic study of political theories. The study of Marxism-Leninism is generally carried out on the principle of voluntariness, but democratic parties and groups should employ various methods to rouse the interest of members in such studies, and encourage and concretely assist those who are willing to study, helping them to solve difficulties whenever possible. Where conditions are available, there may be organized lectures on theory, report meetings which will be helpful to studies, discussion groups, exchanges of views and meetings for the extension of study experiences.

Practical work in professional activities is also of importance for the ideological reform of intellectuals. The combination of politics and professional activities has always been the work policy of democratic parties and groups. From now onward, there must be continued efforts for the promotion of members in the study of the advanced scientific experiences of the Soviet Union and the people's democracies, the study of all the new scientific and technical achievements of the whole world, and the study of policies and measures connected with their own professional activities to raise their professional capacity and political and ideological level.

The criticism of bourgeois idealist academic ideology is an important method for linking up professional duties with ideology, the study of Marxism-Leninism, and the carrying out of self-reform. Democratic parties and groups must attach special importance to this work. They must supervise their members to actively rise and lead the masses in the participation of the criticism of the bourgeois academic ideology. Sincere concern must be shown them to assist them in being relieved of their doubts and anxieties, in mutually assisting one another, and in cultivating the atmosphere for free discussion, so as to grasp the weapon of criticism and self criticism. Making a good job of this task will be of great value for the self reform of intellectuals, particularly higher intellectuals.

It must be pointed out that in actual life from now onward, between intellectuals in the Communist Party and those outside it, between young intellectuals and old intellectuals, some questions are bound to arise from time to time. This is understandable because we are carrying out a great revolution, transforming our objective world, and at the same time undertaking our self reform. Democratic parties and groups have the responsibility for assisting the Party and the government in the solution of such questions as may arise. To forge closer the links between intellectuals in the Communist Party and those outside it, democratic parties and groups must on the one hand educate their members to take the lead in showing the masses of other intellectuals the adoption of a correct attitude, and actively lean on the Communist Party, while at the same time they must penetrate the ranks of the masses, understand their concrete situation, and reflect to the Party and the government in good time their views and demands.

Members of democratic parties and groups, in the course of the promotion of closer relationships between different parties, must adopt an attitude of sincerity and frankness, and implement thoroughly the spirit of criticism and self criticism. Democratic parties and groups must change their tendency to satisfaction with work among their own members only, showing no concern for the masses. There must be criticized the mistaken ideology and sectarian feelings of the members who belittle the backward masses and seek only to keep themselves correct. It must be realized that it is the responsibility of each and every member of a democratic party or group to understand the conditions of the masses, to consult the masses on work. Listening to the views of the masses, studying from the masses constitute an important method for self education. The socialist cause does not belong to only a few people, but is the common cause of the whole people. There must therefore be united all those who should be united for the common march forward.

The acceptance of and reliance on the leadership of the Communist Party is the basic guarantee for the democratic parties in their fulfillment of their political tasks and making a good job of all their work. The Chinese Communist Party is the nuclear force leading us in all our activities. As constituent members of the people's democratic united front, the democratic parties and groups carry out their work under the leadership of the Communist Party. The organizational effects of the democratic parties and groups lie in their education of their members in the acceptance of the leadership of the Communist Party. Through the work of the democratic parties and groups, the intellectuals with whom they are linked are made to regularly understand the policies of the Communist Party, to feel the concern shown them by the Communist Party. At the present moment, more important still is the great significance of understanding the leadership of the Communist Party over cultural and scientific enterprises. In this way, the democratic parties and groups will fully promote their role as assistants to the Communist Party, and better implement the policy of the Communist Party for intellectuals.

7. Subversion in Indonesia

The Indonesian Communist Party, PKI, has not relaxed its efforts to penetrate and subvert society. It appears that the PKI now offers its members a monetary reward for every Indonesian policeman they can subvert. The Communist-controlled central organization of Indonesian trade unions, SOBSI, which, according to Pravda, May 25, "acts as the organisational nucleus, the guiding center of the struggle of the Indonesian workers," has lately gone out of its way to canvass Indonesian women. (NCNA, Peking, May 14, 1956, claimed that GERWANI, the Communist-led Indonesian Women's Union, had 565,000 members. A membership of 80,000 was reported by NCNA on April 4, 1954.) PKI Committees throughout Indonesia have issued instructions for the building of new Marxist-Leninist 'study groups' inside familiar and respectable social organizations. They are to be known as Committees for Public Training, KPU. A PKI directive, in March, stated that KPU could best be established by working through mass organisations, particularly through village good-neighbor associations. The members of KPU preparatory committees should consist of people with progressive ideas and should be drawn from a wide circle, so long as control remained in the hands of Party cadres. The utmost care should be taken to avoid giving the impression that KPU is a Communist front organization. Party Secretary, D.N. Aidit, quoted by Belgrade Radio, May 27, stated in Peking: "A certain framework of democratic freedoms exists in Indonesia which allows the Communist Party to-day to use democratic institutions to attain the immediate political aim."

NOTES AND INFORMATION

1. Legion of Mary Anniversary

DUBLIN, Sept. 11 (NC) — Solemn ceremonies here marked the 35th anniversary of the founding of the Legion of Mary and its later spread to some 1,000 dioceses throughout the world. It was on September 7, 1921, that 15 laymen met in St. Vincent's House here to found the organization. Today the work of the Legion has spread greatly and its prayers are recited in 70 languages. Of approximately 5,000 active groups in Europe, about half are in Great Britain and Ireland. The Legion is open to all laymen, and has as its aim the sanctification of its members. Through personal visits, the Legionnaires seek to intensify Catholic life, reclaim lapsed Catholics and find new converts.

2. U.S. Church Membership

NEW YORK, Sept. 12 (NC) — Just over 60 per cent of the population in the continental United States is affiliated with churches or synagogues, the National Council of Churches of Christ (Protestant) reported here. The council said that for the first time church membership passed the 100 million mark, reaching a total of 100, 162,529 persons. The U.S. population in July was in excess of 168 million persons. Of those connected with churches or synagogues, the council said that 58,448,567 are Protestants, 33.396,647 are Catholics and 5,500,000 are Jewish. These figures were gathered from 258 religious bodies and most of the data was for the year 1955. The figures are to be contained in the council's annual publication, the Yearbook of American Churches, to be published September 15.

"Continuing an upsurge that goes back to World War II, the church membership gains in the past year again outstripped population gains," the council said in its report. There are 2.8 per cent more church members as against 1.8 per cent more people, it added. In comparison with the 60 per cent of the population connected with religious bodies now, it was 49 per cent in 1940 and 57 per cent in 1950.

The council said that the Protestants gained 1,324,425 members during the year and that Catholic membership increased by 993,315. "In proportion to the population, Protestants number 35.5 per cent; Roman Catholics, 20.3 per cent — virtually the same ratio as has existed for many generations," the report said. Continuing its breakdown of the total of more than 100 million, the council said that after Protestant, Catholic and Jewish memberships, there are 2,386,945 Eastern Orthodox, 376,370 "Old Catholics" and "Polish National Catholics" and 63,000 Buddhists. Catholics constitute the largest religious body in the U.S. More than 85 per cent of the Protestants in the nation are included in nine general denominational families.

3. Catholics Number 484,077,000

CINCINNATI, Sept. 12 (NC) — The Catholic population of the world now totals 484,077,000, or 18.3 per cent of the global total of 2,644,611,000. This is indicated on the 1956 edition of the CSMC World Mission Map, just published by the national center of the Catholic Students' Mission Crusade here. According to Dr. Harold J. Spaeth, editor of the map, the annual Catholic increase averages 1.5 per cent, whereas the total population of the world is increasing at the annual rate of 1.4 per cent.

Andorra still leads with the highest Catholic percentage, the only one listed at 100 per cent. All of her 5,564 inhabitants are Catholics. Next to Andorra are the islands of St. Pierre and Miquelon, the only French possessions in North America, and the Wallis and Futuna Islands in Oceania, each with 99.9 percent. Spain and Italy are the next in order, with 99.7 and 99.5 percent, respectively. Other countries 95 percent or more Catholics are El Salvador, Liechtenstein, the Dominican Republic, Honduras, Marquezas Islands in Oceania, Cape Verde Islands in West Africa, Reunion Island (Africa), Colombia, Belgium, Luxembourg, Malta, and Costa Rica.

Percentage-wise, Scotland has more than twice as many Catholics as England, (14.1 percent against 7 percent). The Union of Soviet Socialist Republics, with a total population of 200, 200,000 has a Catholic population of 5 percent. Some 29 countries are listed with a Catholic population of less than one percent. In absolute numbers of Catholics, Brazil stands first with 53,149,500 followed by Italy with 47,426,600, and France and the United States with 35 and 33 millions, respectively. Next, in millions of Catholics are Spain, 28; Mexico, 27; West Germany, 23; Poland, 21; Argentina, 17; Philippines, 16; Colombia, 12.

4. Ad-men Missionaries

LONDON, Sept. 24 (NC) — Britain's press-advertising missionaries, who have brought 1,000 people into the Church in less than three years, are planning a bigger and costlier campaign than ever before. "By Christmas we will have 40,000 non-Catholics taking instructions," predicted Father Michael O'Connor, director of the Catholic Inquiry Center, the London headquarters of this modern apostolate. "By the end of September," he added, "we will be handling 12,000 letters a week." Father O'Connor and his little group of fulltime assistants — "the twelve apostles" — confidently expect this to be the result of bigger and better advertising in the national daily and Sunday newspapers. The ads will offer to enroll millions of readers in a free 21-week mail course of preliminary instruction in the faith.

In achieving its present success, the center, which is supported by appeals to Catholics, has spent less than would be needed to buy four pages of advertising in one of the big national dailies. Yet it claims that 50,000 non-Catholics have answered its offer—illustrated by a drawing of a priest celebrating Mass — and that 29,000 of these have enrolled in the instructions course. In addition to the 1,000 who have been received into the Church, 2,500 have been referred to their local priests for further instruction.

An indirect result of the advertising is that thousands of non-Catholics have lost their former prejudice against the Church. The ads have also reminded active Catholics of their duties toward non-Catholics. They get a chance to spread their faith through a personal contact card system, operated by the center in addition to its advertisements. The Catholic hands one of the cards to someone he knows might be interested. All the non-Catholic has to

do is to fill in his name and address and mail the card. He receives in return full information about the instruction course and an invitation to enroll.

Staff members spend their days working amid rows of filing cabinets and well-stocked cupboards in their newly built headquarters adjoining the house in North London of the Catholic Missionary Society, a small group of priests who are behind the project. They deal at present with an average of 100 recruits a week. "It can be truly stated that a powerful and much-needed way of conversion has been found," said Father O'Connor. "The stage is now set for its extension and development." To step up this process, Father O'Connor is trying to build up an army of 100,000 voluntary sponsors who will guarantee 15 cents a week toward the expense of the crusade. There are now 17,000 volunteers.

5. African Missions Society Growth

LYONS, FRANCE, Sept. 20 (NC) — The Society of African Missions, founded here in 1856, has shown a huge growth in its centenary of existence. At the beginning of 1956, the Society numbered 1,510 priests, including 654 from France and 84 from the U.S.; 191 major seminarians, including 102 in France and 11 in the U.S.; and 138 minor seminarians, including 60 in France and 9 in the U.S.

The society cares for 22 mission territories in Africa. These comprise 5 archbishoprics, 12 bishoprics, 2 vicariates apostolic and 3 prefectures apostolic. In these missions there are 1,168, 271 Catholics, 242,855 catechumens, 129 major seminarians, 571 minor seminarians, 108 native priests, 26 native Brothers and 253 native Sisters. In addition, the society works among Negroes of 12 parishes in the U.S.

6. Hostility to Missioners

ROME, Sept. 27 (NC) — Growing hostility towards the West in the nations of Asia and Africa was the greatest problem faced by Catholic missionaries during the past year, according to a report published here by Fides, Catholic mission news agency. This hostility, the report noted, was also directed against Christianity, and missioners have come to be regarded by many Asians and Africans as "agents of imperialism." Partly as a reaction against the West's policy of "colonialism," the following actions have been taken against Catholics during the past year:

In Egypt, where the government is battling with the West over the status of the Suez Canal, Catholic schools are being forced to teach the Koran, Moslem holy book, to their Moslem students. The schools have been told that they will be closed if they do not teach the Koran, and have also been forbidden to refuse admission to Moslem students. The right of Egypt's Christians to maintain their own religious courts for marriage and related cases — a right they have had for many centuries — has been ended.

In Burma and Ceylon, where a pro-Western prime minister was voted out of office by a landslide — there is talk in both countries of making Buddhism the official state religion.

Difficulties in obtaining visas for missioners have been met in Indonesia, where there is a drive to make Islam the official religion.

In India the state of Madhya Pradesh has issued a report attacking missionaries and an organization of fanatic Hindus is carrying on a compaign against the Church.

Christian schools in three southern provinces of the Sudan have been taken over by the state, apparently in an effort to eliminate Christianity and transform the new republic into a Moslem nation.

The missionary picture during the past year, however, was not all dark. Although state governments in India harassed the Church, the national government through Prime Minister Jawaharlal Nehru came to its defense. In Vietnam, now split into North and South, there are no problems of suppression under the government of President Ngo Dinh Diem. Great strides have been made in resettling the 865,000 refugees from Communist territory, 680,000 of whom are Catholics.

Despite the fact that few missionaries are being allowed into Indonesia, the Catholic faithful in that nation passed the 1,000,000 mark during 1955. The visit of President Sukarno to His Holiness Pope Pius XII has been seen as leading to more tolerance for Christianity.

During the past three years Catholics on the island of Formosa have doubled. The figure passed 50,000 during 1955; with numerous conversions among the aboriginal people.

Great advances are being made by the Church in Japan, where there are now 227,000 Catholics. There are now about 400 native clergy with another 400 in major seminaries.

Like Vietnam, Korea is also divided, with Christianity practically destroyed in the north. In the south, where there is complete religious freedom, there are now 232,000 Catholics. Of the 275 priests in the country, 75 are Korean.

In Africa the progress of Christianity is both spectacular and troubling. Currently there are 22,000,000 Catholics and catechumens on the Dark Continent. To care for them are 10,000 foreign priests and 2,000 African clergy. But to care adequately for this number of faithful 22,000, not 12,000, priests are needed.

As it has done for 2,000 years the Church continues to extend its borders. But of the 700 ecclesiastical jurisdictions depending on the Sacred Congregation for the Propagation of the Faith, 266 are under Communist domination.

7. Humble Background

VATICAN City, Sept. 21 (NC)—The Princes of the Church come from humble backgrounds. At least, most of those in Italy do. A study of the family backgrounds of Italian cardinals and bishops shows that a majority come from poor families in the laboring group or from the middle classes. The study, which included 21 cardinals and 115 bishops, showed that nine of the cardinals came from poor surroundings and 10 of them from the lower middle class. None of the 115 bishops come from the aristocracy. Forty-eight of them are from middle class families and 67 from the lower classes.

The following is a list of some of the Italian cardinals, with their fathers' professions given in parentheses.

—His Eminence Celso Cardinal Costantini, Chancellor of the Holy Roman Church (stone mason).

—His Eminence Giacomo Cardinal Lercaro, Archbishop of Bologna (boatswain).

—His Eminence Giovanni Cardinal Mercati, Librarian and Archivist of the Holy Roman Church (teacher of literature).

—His Eminence Clemente Cardinal Micara, Vicar General of Rome (real estate dealer).

—His Eminence Giuseppe Cardinal Pizzardo, Grand Chancellor of the Pontifical Gregorian University (secretary of the Chamber of Commerce of Savona).

—His Eminence Alfredo Cardinal Ottaviani, Pro-Secretary of the Supreme Sacred Congregation of the Holy Office (baker).

—His Eminence Adeodato Cardinal Piazza, Secretary of the Sacred Consistorial Congregation (rural laborer).

—His Eminence Giuseppe Cardinal Siri, Archbishop of Genoa (wharf porter).

—His Eminence Valerio Cardinal Valeri, Prefect of the Sacred Congregation of the Affairs of Religious (communal secretary of Santa Fiora).

Press Review

1. Communist Tricks

Chinese Communists have been trying their best to deceive the Chinese and win their sympathy. Numerous people here have received letters from their relatives on the mainland. The following, received by a father in Hongkong from his daughter on the mainland, is a typical example:

"Dear Comrade XX,

I HAVE some glad news for you We attended the Conference of Returned Overseas Chinese of our *hsien* on May 19, at which we were asked by the Deputy Magistrate to build our home town with our own hands and to increase production, so that our standards of living may be raised. He also told us about a 7-year plan for construction, which called for the establishment of a tractor station during the second half of this year. By 1962, nearly all our farming will be done by machines, and we shall not have to do heavy manual work any more. He said that by that time (1962) the yield per *mow* of rice would have reached 1,300 catties. Everyone in the town would be living in brick houses. Most of us would be using electricity for lighting, and our incomes would have increased a great deal. We were very glad to hear that, and want you to share our gladness too. You should take some time off and come back home for a visit. A Committee for Overseas Chinese Investment in Public Works was set up in our *hsien* on May 23 for the purpose of helping overseas Chinese to build our home town. As you are interested in public works in your native land, I hope you will donate a sum of money toward the cost of building a school or a bridge."

Another Communist trick is the return of confiscated properties. A Mr. Ma recently received a letter from his relatives informing him that the "People's Committee" of the town had decided to return to him his ancestral house confiscated during the agrarian reform. Mr. Ma told the Communists to continue to use the house, as he did not intend to return. If some naive soul believes that the Communists are returning his properties and goes home to receive them, he would first of all have to pay the Communist occupants to move out. Then the Communists present him with a bill for repairs and he will have to pay. Finally, as a property owner, he will have to buy government bonds and donate money to various causes. In short, it will cost him more to take back his properties than to abandon them.

(Hongkong Shih Pao, 6/1/56)

2. Law in Red China

THE former Chief Minister of Singapore, Mr. David Marshall, who has just returned from Communist China, has said that Peking's legal and judicial systems are inadequate. He also noted that the Communist Party,

like the human bloodstream, stretches its capillaries to the farthest village and remotest factory, thereby giving the central government absolute control of the entire country. These two points, though not at first glance connected, are in reality interlocked.

It is Peking's over-eagerness to give extra special protection to party members that is largely responsible for the violation of the people's rights on the mainland under a vague and incomplete judicial system. This has been indirectly confirmed by Mr. Tung Pi-wu, president of the Communist Chinese Supreme Court, who declared in his report to the recent Communist Party Congress in Peking that a serious problem was posed by "party members and government functionaries who do not pay attention to the legal system of the State or abide by the law." In order to facilitate the building-up of a massive and powerful party system stretching into every town and hamlet in the country, the Peking leadership frequently turns a blind eye on cadres guilty of mistakes harmful to the people or even of flagrant violations of the law.

Mr. Mao Tse-tung has said: "In handling the personnel problem, we should adopt a careful and responsible attitude which will not in any way harm our comrades. This is one of the factors that leads to rapid expansion of the Party." This policy has been followed, and Peking has only meted out punishment to a party member when it was felt desirable to set a warning example to other party members.

Peking's efforts to swell the ranks of the Communist Party have resulted in an increase from 1,210,000 members in 1954 to 10,734,314 by the end of June, this year. According to Peking government philosophy, party membership is its source of strength in converting continental China into a powerful socialist country. This policy was defended by the official Communist handbook "Cheng Chih Hsueh Hsi" or "Political Studies" recently. It pleaded: "They (erring party members) make mistakes often because of their meager knowledge, limited experience and low consciousness; they do not make a mess of things intentionally. When they discover their own errors, they want to and also can rectify them. This is zeal for revolution and we must promote it and make it serve the cause of the Party."

In mainland China, only extremely corrupt Communist Party members and those wavering in ideology are punished. Against such persons stern measures are taken to expel them from the party, clamp them in irons or liquidate them entirely, as the case may be. Notable among such blundering high-ranking party members were Chen Tu-hsiu, Chang Kuo-tao, Kao Kang and, more recently, Hu Feng. In a country where political cadres' violations of the law are condoned (chiefly in the rural areas), it is small wonder that Mr. Tung Pi-wu could cite with the greatest ease cases of persons suffering maltreatment at the hands of Red cadres and of labor protection regulations being disregarded in nationalized factories and mines.

While Peking is now talking freely about repairing the deficiencies and omissions in its legal code, it is clear that the rights of the individual on the mainland will not be genuinely and adequately protected by law as long as Peking retains its basic view that the Communist Party comes before everything else, and that to build and maintain a strong party it is necessary to protect party members.

(Hongkong, Standard, 10/16/56)

3. Singapore Conditions

SINGAPORE, Oct. 9 — (UP) — A situation potentially as explosive as Cyprus and possibly equal to Suez in long-range significance faces Singapore today. People outside Asia, their attention gripped by more spectacular events, are generally not aware of the long-range importance of the bold

efforts of the Singapore Lakor Front government to break the powerful Communist grip on this important port city.

Singapore recognizes this as a showdown fight. Many people here believed that the Communists had already achieved too much power to make such a showdown possible. They were ready to write off Singapore to the Reds "within four or five years." That was only six months ago. Control of things was pretty much in the hands of several unions and student groups whose views showed a remarkable similarity to those of Peking. Whenever they were crossed, there were strikes, riots and bloodshed. People who did not agree with them kept quiet. They "didn't want trouble."

Chief Minister Lim Yew Hock waded in with banishment orders against six China-born union leaders and educators. His government ordered dissolution of the Chinese middle school students union and several other "front" organizations. And the arrests of several additional persons under the Preservation of Public Security Ordinance, all have brought about an amazing — and so far quiet — change in people here. It threatens to upset badly any timetables pro-Peking factors may have prepared. It stands to set an example for other tense Southeast Asia cities and countries that share Singapore's problems.

Six months ago whenever a petition circulated or a "popular movement" got under way, the chances were they started on "Middle Road," the street on which is located the headquarters of the Singapore factory and shop workers unions. "Middle Road" is no longer just a street designation in Singapore. It is commonly used as a noun or adjective having to do with Communist activity.

Now for the first time, other people, other organizations and other unions are speaking, are petitioning and are making themselves heard. They are telling Lim Yew Hock, "we are behind you." So far the leftist ranks have reacted only with condemning words, demonstrations, meetings and threats. Violence has been avoided. But the Communists are steadily losing ground and losing face. Their strength and their power in Singapore can only wane so long as the present trend continues. Under such circumstances, Singaporeans reason, there might any moment be real trouble in the form of strikes and riots. The Communists may elect to wade into a real fight, now, with their present strength, rather than see severe setbacks to their so far well done job of infiltrating unions, schools and other organizations.

"Schools" keep popping up in the Singapore political picture not only because they are one of the usual targets for Communist infiltration but also because in Singapore half of the population is below the age of 21. The now-banned Chinese middle school students union boasts a membership of only about 15,000. But these 15,000 exercised and still exercise a dangerous control, through intimidation of mob hysteria, over many tens of thousands of other students.

Observers here believe that four things have served to avert violence so far: 1. The current global Communist line against violence. 2. Minister Lim Yew Hock's promise that any activity against the government will be met "ruthlessly." 3. Utter surprise on the part of Middle Road at the turn of events. 4. Communist desire not to do anything to delay Singapore's complete independence on the premise that independent Singapore would be a riper apple, more easily picked.

Another factor in the situation of extreme significance to Asia is that the first move the Singapore government made was to banish six people who came here from another country in recent years, retaining their old citizenship. In effect, it labelled them colonists. It was perhaps the first really graphic recognition of the new type of colonist which came in for some discussion at the Bandung Conference where a resolution condemned "colonialism in all its manifestations."

4. The Reds Smile No More

THE great noise from across the border and from Communist spokesmen in Hongkong on the recent government ruling limiting entries from the mainland is an interesting demonstration of how the Chinese Reds are capable of producing a chorus of popular protest with the practised precision of expert orchestra conductors. The "strong protests" coming from private citizens and civic leaders are nothing but echoes of what the Communist bosses in Peking and Canton want them to say. Their challenging tone and their thunderous volume can be turned off at any moment when Peking and Canton desire to do so.

In voicing their "protests," the Communist spokesmen generally base their attack on Hongkong on the argument that the entry restriction is a violation of the traditional rights of the Chinese people on the mainland and in Hongkong to leave and enter this city freely. This is an argument which cannot be taken seriously because, in the first place the Chinese Communists have in the past seven years demolished nearly all the "traditional rights" of the Chinese people. It is thus a matter for considerable amazement to find in the current campaign that the Chinese Reds have suddenly become the defenders of traditional rights.

The Chinese people on the mainland, for instance, used to have the "traditional right" to leave the country and come to Hongkong at whatever moment their fancy and business dictated. They were not required to ask anyone for a permit or passport. This is one "traditional right" which the people on the mainland no longer enjoy. They have to go through all types of security checks and red tape before they can make a trip anywhere, even within their own country. If the Communist people's leaders and civic representatives really wish to defend "traditional rights," it seems that a protest campaign, of a similar blatant quality, can be launched to get the Peking regime to ease its laws on freedom of travel within and outside of the Red mainland.

Another point the Red spokesmen used in their argument is the inconvenience caused by the Hongkong immigration restriction on people who wish to visit their relatives and business contacts. This argument may sound humanitarian and plausible. But travel restrictions are common in every part of the Communist mainland. Suppose a resident in Canton wishes to visit a relative in Manchuria: can he just take the next train to go to Mukden? He must go through security and other checks before he can secure permission to leave. Consequently, it is our belief that a program for more visits among relatives should be first started in Communist China so that there can be a bigger flow of relatives visiting each other in all parts of the mainland, freely and without restrictions.

The Reds also argue that the 81 per cent of mainland entrants who elected to stay in Hongkong during the past six months represents a "seasonal phenomenon." This is exactly what the quota system seeks to correct: the uneven "seasonal" flow of entrants. In other words, when it is "seasonal" for Hongkong residents to choose to make mainland trips in large numbers and to remain there, then this Colony will admit an equal number of people into our city. At the moment, however, the season is still for a one-way traffic of entrants to Hongkong. And the best way to correct such a "seasonal phenomenon" is not by protests but by correcting some of the defects of the political and economic climate in the Communist mainland.

(Hongkong Standard, 9/8/56)

5. Asians and Red Corral

MAO Tse-tung's opening speech at the Chinese Communist Party's Eighth Congress has cleared every vestige of doubt that Red China will continue to aid and abet insurgent leftist movements in Asia, the ulterior motive being the control of 1,250,000 square miles of Asian territory. At the Peking meeting, Mr. Mao pledged support of "national independence and liberation movements in countries in Asia. . . as well as the peace movement and righteous struggle in all countries throughout the world." His procedure is to help leftists or Communists penetrate Asian governments, so that when coalition governments are later formed they will have a deciding voice. Mr. Mao is trying to neutralize the free countries in Asia, to lull them into a sense of security so that pro-Peking elements may have a comfortable start in infiltrating their governments. The latest Asian country to recognize Communist China is Ceylon, which will no doubt experience the workings of Comunism domestically before long.

Two cases in point are Indonesia and Laos. In Indonesia which recognizes the Peking government, Communism has become a growing menace, especially in Surabaya — a virtual hotbed of young Indonesian Communists. When Soviet technicians arrive in Indonesia to help install machinery purchased under US$100 million USSR aid they will probably work hand in hand with Chinese Communists there in teaching their Indonesian comrades the technique of infiltration. If no urgent measures are taken by the Djakarta authorities, the Communist situation may get out of hand. And it will not be surprising one day to find a Communist government ruling the island republic.

Laos, albeit small in size and population, is today face to face with a similar fate. On Aug. 25, Laotian Premier Souvanna Phouma concluded an agreement with Peking's Chou En-lai providing for Laos' neutrality in return for a Red Chinese pledge of non-aggression. One of the three stipulations was: "The government of the Kingdom of Laos declares that it is firmly resolved to carry out a policy of peace and neutrality, that it will not form any military alliance as long as its security is not menaced and that it will not allow the installation on its territory of any foreign military base, other than as provided in the Geneva agreements. The government of the People's Republic of China affirms that it will respect and wholly support the aforementioned position of the government of Kingdom of Laos." This means that Laos will not participate in SEATO — nor let its territory be used as the free world's military base. Internally, Laos' declared neutrality is to lead to integration of Communist Pathet Lao troops with the regular Laos Army and the union of two Communist-held provinces with the remainder of the country. The infiltration of Red elements in Laotian military and political organizations must have telling effects on the eventual general elections.

In other parts of Asia, Mao Tse-tung's long-reaching hand is equally prominent. Schools, newspapers and political circles in Singapore are infested with leftist elements egged on by Peking-backed Communists, awaiting their chance to pounce on the government after the British withdrawal. Despite the clear example that Burma is economically tied down by a barter agreement with the Communist bloc, Thailand has increased her trade with Peking by 25 per cent since January, this year. Undoubtedly, Mr. Mao has his plans for Thailand too. Judging from what Mr. Mao has said and done, one can easily draw the conclusion that his aim is to round up 145 million Asians or one-third of the world population into his Communist corral under the name of "Peaceful Co-existence."

(Hongkong Standard, 9/18/56)

6. Border Incident

THE Hongkong authorities maintained a tight-lipped silence yesterday about the group of persons fired on by Communist soldiers at the border on Saturday afternoon. It is therefore not known just who these people were or why they fled over the frontier. It appears, however, that they were simply ordinary unarmed refugees trying to escape from Communist control. Two points may be mentioned with regard to the incident.

First, the official communique says: "These people were pursued . . . over the border and fired on by Chinese (Communist) frontier troops. ..." This implies that some of the shooting, at least, was done on Hongkong territory. It is to be understood that the Hongkong government will not wish to make an issue of an incident of this nature. Nevertheless, it would certainly be setting a most undesirable and dangerous precedent if the Communists were permitted to think that they could cross into Hongkong territory and open fire on persons on this side of the border at will. If the people of Hongkong are to have any feeling of security, there must be a reassurance that acts of violence by foreign agents on Hongkong territory will not be tolerated by the local authorities.

Second, the shooting down of a group of apparently defenceless persons trying to flee from Communist oppression serves as a timely reminder that Communist's "new look" is just a look and nothing else. We cannot imagine the border guards of any country except a totalitarian one pursuing a group of refugees across the border and shooting them down callously. It underlines the fact that the regime in Communist China, when one probes beneath the glittering surface, is still a regime imposed by terror and maintained in power by terror. The delights of living in Communist China may well be imagined from the fact that people there are prepared to risk being shot down like animals in order to escape.

(Hongkong Standard, 10/8/56)

7. Facts of Life

HONGKONG'S Governor, Sir Alexander Grantham, who is noted for his political sagacity as well as his administrative ability, was quoted by a New York report as having discussed the question of Red China's admission to the United Nations during the course of a press interview upon his arrival. The interview was a routine one accorded to all celebrities arriving in New York and the Governor's carefully-worded replies to the newsmen's queries were also of a routine nature. It is only right, therefore, that the Governor's view on Communist China's place in the United Nations should be taken in its proper, low-key perspective. We find, however, that the local Communist newspapers have seized upon the Governor's routine interview as a testimonial of his support of Red China's cause and policies. This Communist journalistic treatment is, of course, typical of Red China's propaganda methods. In polite circles it is sometimes called the deadly Communist art of literary embroidery. In more cynical and less polite circles, it is also called unadulterated hot air.

Actually, His Excellency used all his best press conference technique to parry the New York reporters' inevitable question on Red China's admission to the UN. The reporters asked him whether he favored the admission of Communist China to the United Nations. To this he replied with his customary skill: "There is a difference between the British and American

governments — and I am British." Thus, on the first try, the reporters got nothing which could be considered newsworthy copy. There was no news value in the fact that there is a difference between the British and American views on Red China's UN admission. Nor was the Governor's announcement that he is British particularly newsworthy. The reporters then tried a leading question: "Does that mean that you favor the admission of Communist China to the United Nations?" Sir Alexander is a British official and it was to be expected that he would follow the official Foreign Office policy line. Thus his answer was "Oh, yes", adding that the admission of Red China to the UN "would be recognizing facts — the facts of life."

There are, of course, other "facts of life" to be recognized. There is, for instance, the fact that Communist China is still holding a number of American prisoners. There is the fact that British merchants have lost all their investments on the Communist mainland. There is the fact that Communist China is still at the present branded as an aggressor nation by the United Nations. But apparently the most important "fact of life" to the advocates of Red China's admission to the United Nations is the thought that the 600,000,000 Chinese under the Reds on the mainland represent valuable potential customers. And once the pound sterling sign dominates a nation's or a person's outlook, all other arguments are usually in vain. All the "facts of life" ring with the tingle of a cash register and all logic and reasoning must be marshalled to justify the profit motive. We are not cynics and certainly we do not believe that there is anything basically criminal in the desire to make profit. But we also believe that despite the current state of our materialistic outlook, there is still a large number of civilized people who hold that there exists a moral conscience among men often more powerful than many other facts of life.

(Hongkong Standard, 9/14/56)

8. Lhasa Young Pioneers

THE first group of 521 Lhasa youngsters approved to join the Young Pioneers attended a solemn ceremony at noon today marking the formation of the Corps of Young Pioneers in the city. Ahsi, an 11-year old Hui girl in Lhasa Primary School, had her hair washed the night before and changed into her best clothes on the day of the ceremony. Her mother prepared four palatable dishes for her and told her to behave in a becoming way during the speeches before she went to the ceremony. School girl Tsai-tan-yang-cni was so excited that she didn't have any proper sleep the night before the occasion. "I am going to wear the red scarf" she murmured during her sleep. Many of the parents of the youngsters also attended the meeting.

The glorious moment for the youngsters arrived when the list of the members of the Corps was announced. With raised fists the youngsters took the oath before the picture of Chairman Mao Tse-tung, pledging to study hard, observe the rules of the Young Pioneers and prepare themselves for the cause of socialism in the motherland. The deputy head of the government delegation in his speech at the meeting said that it is a good fortune as well as a great responsibility to be born in the present generation. He expressed the wish that the youngsters would strive to prepare themselves for the construction of a new Tibet and a prosperous socialist society. After the ceremony, the red-scarved youngsters, carrying their corps banner, paraded the streets.

(New China News Agency - NCNA -, Communist; 5/20/56)

Newsbriefs

1. Japan's Catholics

VATICAN City, Sept. 12 (AP) — The Vatican newspaper L'Osservatore Romano said today that the number of Roman Catholics in Japan increased by 15,260 last year and now totals 227,578. Nagasaki has the largest number; 73,325.

2. Studies in Taiwan

Taipei, Sept. 13 (AP)—The Ministry of Education has enrolled 871 Chinese students from Hongkong and Macao into universities and colleges in Formosa.

3. Clean Elections

Manila, Sept. 13 (AP) — Two top Filipino Reds Wednesday told a Congressional Subcommittee on anti-Filipino activities that clean elections held in the Philippines during the last three years have dealt a severe blow to Communist activities in the islands. The testimony came from Luis M. Taruc, Huk leader, and Jose Lava, member of the Communist politburo, who were interrogated for eight hours at the Fort McKinley stockade where they are imprisoned. Lava told the committee that only a small percentage of the persons who joined the Communist-directed Huk movement in the Philippines could be called diehard Reds. Most were persons who had lost faith in democracy because of past government neglect, corruption and abuses. Members of the sub-committee, after hearing the testimony, said there must be no complacency in continuing the government's fight against Communism.

4. Autonomy For Acheen

Djakarta, Sept. 17 (AFP) — Rebel-ridden Acheen, the northernmost part of Sumatra, will be granted autonomous provincial status, acting North Sumatra Governor Sutan Kumala stated today . Fanatic Islamic "Darul Islam" groups staged an armed rebellion proclaiming that the Acheen area was part of the self-styled Darul Islam State in 1953.

5. Ancient Civilisation

Tokyo, Sept. 17 (Reuter) — The Japan Archeological Society said today recent excavations of 12 100-year-old Buddhist temple remains near Tokyo revealed that the civilisation of the Nara Era (590 to 800 A.D.) flourished in Tokyo 250 miles from its center, the ancient capital city of Nara. Previously it was thought that the civilisation of Nara at that time did not extend much beyond Nara and the Kansai district, Western Japan. Many ancient Chinese coins, pieces of pottery and roof tiles excavated at the site prove that the Nara civilisation extended well into the Kanto district, Eastern Japan, by 800 A.D., archeologists said. The remains of the temple at Kokusunji on the western fringe of the city of Tokyo showed that it was the largest Buddhist temple in Japan at that time. The foundations of the main hall measured 87 by 153 feet.

6. Reds Kill Farmers

Three farmers were killed by Chinese Communist gunfire while attempting to swim to Macao from Lappa Island on Monday, reports the Standard Macao correspondent.

The trio had been swimming for two hours when they were intercepted by a Red gunboat that forced them to swim near Communist-held Duck Channel. Red soldiers from the shore then opened fire, killing the men. (Hongkong Standard, 9/26/56)

7. Honor French Bishop

Seoul, Sept. 25 (AFP) — Eighty-year-old French Bishop Germain Mousset has been awarded a letter of citation for 50 years of "self-sacrificing services in Korea's educational and missionary fields." The citation was read by the Education Minister, Dr. Choi Kyu-nam, at an impressive ceremony yesterday. Monsignor Mousset barely escaped capture by the North Korean Communists in 1950.

8. Ancient Mural Paintings

Paris, Oct. 8 (AFP) — Radio Peking reported today that ancient mural paintings had been found in the Chuang autonomous chou in Kwangsi by a team studying the social background of the Chuang people. Reproductions of the murals were now being exhibited in Nanning, the provincial capital. The paintings, believed to be about 2,000 years old, were discovered on cliffs along a river. The panels included thousands of figures. Many of them looked like knights. The highest figure was 90 metres from the surface of the river. There were also dog-like animals and ancient musical instruments. The pictures were all in red, drawn with rough but powerful lines and reflecting a primitive splendor.

9. Acute Shortage

Peking, Oct. 8 (AFP) — Communist China is suffering from an acute shortage of small change. In the past few days, Chinese provincial newspapers have observed that small denominations of money have become so scarce that it has become almost impossible to buy such low-price items as railway tickets, sweets and others without having to wait a long time. The papers have urged the Government to take immediate action to provide the newly-formed agricultural co-operatives with substantial amounts of notes of small denominations. Chinese economists who have also taken note of this phenomenon, state that it is a sign of too much restriction on money circulation.

10. Goods to be Returned

Nearly a thousand people queued up in Queen's Road Central yesterday for documents issued by the China Travel Service, to enable them to reclaim goods seized from them at the Chinese Customs in recent weeks. It was learned that these goods — non-admissable imports — included clothing, wristwatches, foodstuffs, luxury goods, plastic articles, etc. Since the relaxation of entry into China from Hongkong early this year, many local residents visiting the mainland, as well as Canton residents on their return after visiting Hongkong, had taken with them consumers' goods classified by the Chinese Customs as non-admissable imports to China. At that time most of these goods were allowed into China, but recently the Customs tightened control over their import and seized the goods at the border. (S.C.M. Post, 10/9/56)

11. Natural Disasters

London, Sept. 16 (Reuter) — Natural disasters cost the Government of Communist China more this year than in any year since they won power the Peking People's Daily said today. The newspaper warned victims of these disasters that they could not depend for their livelihood on people of the disaster-free areas. The State could not allocate "infinite sums of money for relief" because it was concentrating on socialist economic reconstruction. The best way for the people to overcome disasters was to help themselves and produce what they needed.

12. "Political Swindler"

Peking, (AFP) — The public trial of an impostor who succeeded in being appointed to high Government posts and obtaining Government awards was to be held in a local court on August 30. People who wished to attend the public trial were told to send in applications for permits. The story of

the "political swindler" was used by the Communist writer, Lao Shi; in his play "Hsi Wang Shang," at present on the Peking stage. This was the first advance announcement since 1954 of a public trial to be held in Peking.

13. Ahmedabad Riots

Bombay, Aug. 27 (AP) — Indian officials reported today that 250 people, including 91 policemen, were injured in rioting yesterday at the textile city of Ahmedabad. One demonstrator was killed. The city was quiet today. Rioting had broken out over Government plans to merge two areas where different languages are spoken.

14. British Tractors

Paris, Oct. 17 (AFP) —Radio Peking reported today that the first shipment of British tractors, 116 in number; had arrived at Tangku from Liverpool on the British ship Laomedon. The China National Transportation Machinery Import Corporation signed contracts in July for the purchase of tractors with four British manufacturers. The radio added that another shipment, of 172 tractors, was due in China shortly.

15. Macao Celebration

Macao, Oct. 10 (AP) — The Chinese Nationalist celebration of the Double Tenth is one of the biggest in the past two decades. Nationalist flags can be seen almost everywhere. There were eight big arches, and hundreds of smaller ones, all decorated with multicolored lights and flags, lining the main thoroughfares. Thousands gathered to see the hoisting of the Nationalist flag at the Chinese Nationalist foreign affairs office that started a day-long program of the celebration. Later, another large gathering visited Dr. Sun Yat-sen's house. At noon, traffic was completely paralysed by the discharge of firecrackers. All day long bicycles and tricycles could be seen with small Nationalist flags going to and fro.

16. School's Switch

Macao, Oct. 9 (Reuter) — The headmaster of the Chung Tak School, a Chinese middle school with the reputation of being pro-Communist, announced at a Press onference today that he would prevent any Communist activities in his school in future and would base his teaching on the works of Dr. Sun Yat-sen. The headmaster, Mr. Shing Kwong-wan, a Roman Catholic, said his school would give a party to celebrate the Double Tenth tomorrow. Several groups of students from the school went to Communist China for higher education in the past few years. A few months ago the Chi Hang Middle School, took a similar course and turned away from Communism.

17. Canton Visitors

The Chinese Communists are launching another campaign to lure Chinese in Hongkong and Macao to return to Canton to visit the annual Exhibition of Products for Export. The exhibition, scheduled to start on Nov. 10 will last for two months. The Red Press here stated that this will be an exhibition on a grand scale, and the exhibits include heavy and light industrial products, textiles, food, handicrafts, native products, minerals and other new products for export.

On the local scene, the leftist newspapers have announced that the Ta Kung Pao and Wen Wei Pao are sponsoring free trips for their subscribers to Canton between November and December to visit the exhibition. Details of the trip have not yet been announced. But the Communist newspapers promised that they will be announced at a later date.

In Macao pro-Communist merchants have commenced preparations to get people to visit Canton. The preliminary figure announced as travel and other expenses is $50, but Red labor organizations may subsidize some and they will have to pay only $25 for a week's stay in Canton. The Reds are putting more vehicles on the Canton-Chung Shan run and also two boats the "Chung Shan" and the "Sun Hing Lee" to shuttle between Macao and Canton in anticipation of the large number of people that they hope will take up their generous offer for a trip to Canton. (Hongkong Standard 10/9/56)

18. Nabbed as Spies

Four Hongkong residents who visited Canton were arrested by the Canton Municipal Public Security Bureau on the eve of the Oct. 1 celebrations, and charged with planning to blow up public establishments in the city. According to a special dispatch prominently featured in the Communist Ta Kung Pao yesterday, a number of "American-made time bombs" were found in their possession at the time of their arrest.

The dispatch identified one of the men as Mak Chung who was arrested under a charge of intending to bomb the Fatshan railroad station. Another, Mu Man-an was alleged to have a plan to bomb a theater on the Canton bund and the Kwong Chau Restaurant. The two other alleged saboteurs were identified as Chou Shao-kwang and Ho Yu-liang, who had allegedly undergone extensive training on explosives in Taiwan. Chou planned to carry out a bombing in Tai Sha Tao and Ho to blow up the Kwangtung Provincial People's Hospital, the paper claimed. (Hongkong Standard 10/10/56)

19. Pork Shortage

Paris, Oct. 23 (AFP) — A Deputy to the 8th Communist Party Congress, which was held in Peking in the latter part of September, complained in a written message to Congress about the serious shortage of pork throughout the country. Deputy, Yao I-ling disclosed that since 1953, Red China's pork exports had not been increased, and the amount of pork rations was getting less and less. Even worse the people living in rural districts were often without meat. He disclosed that rural dwellers were plainly dissatisfied with the situation. He warned that if the government did not take appropriate steps to alleviate the pork supply situation, many contradictory views between the people and the government would arise. He advocated that largescale hog-breeding should be initiated as one of the means for boosting the supply of pork to the people. He said that the pork shortage situation had been deteriorating since 1954.

20. Two Calendars

New Delhi, Oct. 24 (AFP) — India is to have two calendars. To the Gregorian calendar now in use is to be added a second purely Indian calendar based on the Saka era. According to the new calendar, the year begins on March 22, which is to be called "Chaitra First according to the Saka era." The months have Indian names. Five have 31 days and six 30.

21. Proving Flight to Lhasa

New Delhi, Oct. 23 (AP)—An Indian Air Force plane today flew from New Delhi to Jorhat in Assam en route to the Tibetan capital of Lhasa on a proving flight for an eventual Tibet-India air service. The plane — a Russian Iluyshin 14 given India by Soviet Premier Bulganin and Soviet Communist party chief Nikita Khrushchev — will be the first from a non-Communist country to land at Lhasa.

22. Red Build-up

Taipei, Oct. 19 (UP) — The Chinese Communists, using thousands of slave laborers, are actively building up their armed might on the mainland opposite Quemoy but there is no indication that a full-scale attack against the offshore islands or Formosa will be launched in the immediate future, a military spokesman said today. He said the Communist army, estimated at some 320,000 in the area opposite Formosa, had not increased to any substantial degree in the past six months although he conceded that the Red troops were being rigorously trained. The Navy, he said, had added another 20 small vessels to bring their total in the offshore area to about 30 and he said coastal shipping and convoy activities have been stepped up noticeably.

23. Dutch Citizen Tried

Djakarta, Oct. 24 (UP) — The trial of a Netherlands citizen on charges of subversion opened at Madjalenka, West Java, today as some 1,500 Indonesians massed outside the courtroom. Hendrik de Braal, a 31-year-old Eurasian, was indicted on charges of supporting the enemy (Darul Islam) in time of war. He denied the charges. Hearing was adjourned to November 5.

Mission Chronicle

CHINA

1. "Catholic Patriotic Congress"

HONGKONG, Aug. 18 (AIF)—Radio Peking, On July 27, broadcasting the news of the China News Agency, announced that on the afternoon of July 26, Minister Chou En-lai received 38 Catholic delegates who had come from different parts of China, to take part in preliminary meetings of the Preparatory Committee of the Patriotic Conference of Chinese Catholics. The Agency reported that on the previous Sunday, the delegates had gathered in the Cathedral to pray for world peace. Of the 38 delegates present the Radio only announced the names of four: Msgr. Wang Wen-ching, Bishop of Shunking in Szechwan, Msgr. Chao Cheng-sheng, Bishop of Sienhsien in Hopei, Msgr. Li To-yu (or Li Pai Yu?) Bishop of Chow-Chih in Shensi, and Msgr. Yi Hsuan-hua Bishop of Singyang in Hupeh. This was the second time this year that Peking had convened the Catholics with the purpose of studying the question of the "Patriotic Church." One meeting was held on January 24 to February 8th with 10 ecclesiastical delegates and civilians. Since the beginning of the persecution these delegates certainly may be regarded as among the worst enemies of the Church.

What does the Peking Government want? Let us recall the fact that the Red Government's effort to found the "Church of the 3 autonomies" ended in complete failure, because it was blocked by the resistance of the resolute Catholics, and that the death blow of the 3 autonomies, came on October 7, 1954 by the Encyclical "Ad Sinarum Gentes" of Pope Pius XII. Peking saw that it would be of no use to persist in its idea of the "Church of the 3 autonomies." With its usual characteristic flexibility, it permitted the "3 autonomies" to die and it took up the struggle to bring the Catholic Church in Red China under the control of the Peoples' Government under another form. It thought up the idea of grouping the Catholics into a Patriotic Association. Hence in 1954 Peking launched a movement which seemed inoffensive but very clever; with the slogans "to love the Fatherland and to destroy imperialism, and likewise to love the Fatherland and to love the Church!" But the Chinese Catholics were put on their guard by the fact that this movement applied to them alone. Why should this patriotic duty and this struggle against imperialism be the sole concern of a few handfuls of baptized Catholics? Why hide under the mantle of patriotism, unless it is willfully to enslave the Catholic Church?

The Chinese Catholics preferred to be designated by the notorious title of unpatriotic, than to be enrolled in an Association whose aims they clearly suspected. It was necessary on the part of the Peking Government to use force to have the Catholics enrolled in the Patriotic Association. Unimaginable pressure was exercised on the unfortunate ones; September 1955 the Red Government opened a terrible anti-revolution attack throughout China and arrested large groups of Catholics at the time.

Actually the results of the Patriotic Association must have only been on paper, since the Peking Government has given consideration to "dream" up

a real organization by which to enslave the Catholic Church. This was the reason for calling a preliminary meeting of the preparatory committee. We can not but regret that the 38 delegates had accepted the invitation. Nonetheless, no matter what their titles are, we declare that they could not represent the Catholic Church before the Peking Government, for they have received no mission from any legitimate authority to do so. Whether they were present at the meeting by force or voluntarily, they have taken part in an evil work which intends to disintegrate the Catholic Church and to enslave it. Whoever reads carefully the Encyclical "Ad Sinarum Gentes" can see that the Patriotic Association is implicitly condemned, as under the defunct title of "The Church of the 3 autonomies."

2. Hardships of Catholic Youth

HONGKONG, Aug. 18 (AIF) — The following letter from a Catholic girl of Shanghai gives a glimpse of the sufferings of Catholic youth and the desperate situation of Catholic families, after the arrest of Msgr. Ignace Kung, on September 8, 1955.

"We the Catholic youth were especially sought out. We were locked up in a branch of the Police Bureau for interrogation and to make a confession. We were forbidden to return to our homes. We spent a week in prison and it was very hard. After that we had to participate in the indoctrination meetings of the district at which to the daily routine something new was added. This was very tiring. Sometimes we had to attend four important meetings of the day, and listen to reports and discussions of small and large committees. This indoctrination went on for three months. Then suddenly the Government ordered us to bring the Catholic Youth of District X. . . together for indoctrination. We had to go out in the morning and didn't return until night. We thought that we were at school again: but the discipline was very severe and the atmosphere cold because the supervisors were either Comrades of the Security Bureau or Commissars of the People or in the Government employ.

"The moral hardships we underwent are indescribable. Sometimes the meetings lasted until early morning. During the period of indoctrination we were not permitted to relax, not even on Sunday, and this continued for more than a month. Finally we had to make out a written confession. That was the last thing we had to do, but it was terrifying. Now that the group indoctrination is over we must continue to attend individually. The difference is that we only have to go to the Police Bureau two or three times a week. We are well convinced that we will not be left in peace.

"Now our church is entirely directed by the Government. A Patriotic Association has been organized and in the affairs of the church, no matter what they may be, the Patriotic Association takes the initiative and does the directing. A vicar capitular has been set up. On the occasion of the establishment of the vicar capitular solemn Masses were sung in different churches. All possible means were used to force us to go and sing but we did not go. On May 13, Sunday, we were urged to go and sing at Zo-Se (Shrine of the Blessed Mother, on a hill near Shanghai). We made all kinds of excuses to get out of it. The annoyances we have to go through are innumerable, especially when we encounter the Commissar of the People whom we have to obey under pain of being declared anti-revolutionary and sent to prison. . . . How to live? All my family is scattered. . . . Pray for us, that the Lord will bless us and grant us the necessary strength to bear our afflictions and hardships."

3. Chinese Sister Freed

HONGKONG, October 4: — Word reached us last evening that Sister Paul, a member of a native community of Chinese Sisters in Wuchow, Kwangsi, has regained her freedom after close to one year in a Communist jail. The letter bringing this information was

couched in guarded terms saying little more than that Sister Paul is in good health, now living with other Sisters of her community. Thus far there is no word about Father Choi, arrested at the same time as Sister Paul. These arrests took place a few months after Bishop Donaghey, M.M., the ordinary of Wuchow, had been expelled from China.

4. Church in Canton

HONGKONG, October 23: — The Church in Canton continues to have an uneasy peace. No open attacks are made on the Bishop or priests though of course the Reds have not abandoned their plan to bring the Church to heel. The leader of the 'patriotic Catholics' recently went to Peking for instructions. On her return she tried to persuade the loyal Catholics to join the 'patriots', telling them of the inducements offered by Peking. Her efforts were fruitless, the Catholics howling her down each time she spoke.

Brother Adon Chow, elderly Marist Brother, who was given a prison term several months ago is now out of prison because of ill health. For some time after his release he resided in the country but is now living in the Bishop's House, Canton, assisting in teaching the catechism to children. Though out of jail, Brother Adon is still under police surveillance.

BORNEO

1. Hospital Problems

KANOWIT, BORNEO, Sept. 20 (NC) — A fine new hospital has been opened here by the Franciscan Missionary Sisters of St. Joseph, but they have a problem — the hospital has beds. This may seem like the normal thing in the West but the Dyak natives in this mission center look upon beds with scorn. The old mission hospital here had four beds, strictly for maternity cases. The new hospital has 30 beds. Old style hospitals in this area are not rated according to the number of beds because the patients sleep on the floor, anywhere they can find a place for a mat. When a patient enters the hospital, he brings his own mat and blankets, at least half of his family, cooking utensils and firewood. Family and possessions surround the patient and remain there until he is well. When the hospital is filled with patients, the inside of it resembles an American Indian encampment. Lack of privacy does not seem to bother the patients. With the establishment of the new hospital, the nuns will attempt to break this ancient family custom. They have built a hostel to take care of families of the patients. The families will be able to cook their food in a real kitchen. They will be admitted to the hospital to see their sick relatives only at prescribed hours.

Kanowit, with a population of 1,430 is located 26 miles southeast of Sibu. The mission center here is conducted by the Mill Hill Fathers. Bishop John Vos, Vicar Apostolic of Kuching, presided at the dedication of the new hospital. Present for the ceremony were several Dyak chieftains of the Rajang and Kanowit river areas, government officials, and prominent Chinese who contributed largely to the new hospital. The mission is one of the first established in Borneo. It is built on the banks of the Rajang river, with the jungle rising high in back of it to form a picturesque background. The nuns who conduct the hospital are saying special prayers, hoping that the beds in it will be accepted peacefully by the Dyaks, who look upon beds as being strictly for softies.

2. Communism

SINGAPORE, Aug. 18 (AIF)—Along the southwest coast of the Island of Borneo there are 4 Chinese Christian communities, of more than 6,000 Catholics. Pontianak is the capital of the region with a population of 70,000 Chinese. In the capital there are 2 parishes with 1,500 Catholic Chinese. The Chinese settled in this region several centuries ago and have remained very much attached to their language and their customs. Likewise one

finds that there are Chinese schools in the smallest market-place in the remote country places. Now the Chinese have 412 Schools with an enrollment of 15,000 pupils. Communist propaganda has penetrated into the majority of these schools. The name of schools under Red influence is inscribed in red above the entrance. The names of the non-Communist schools are inscribed in black. The merchants have adopted this same method. They are recognized by their red and black signs. The population is divided into rival groups. The Communists however are gaining ground every day through highly organized propaganda. This is especially true at Singkawang which has received the nickname of "Little Yen," in memory of the city of Yenan, where the general headquarters of the Chinese was located during the last war. There are two flourishing Catholic Chinese Schools due to a grant of money from a group of Chinese priests.

BURMA

Continued Growth

BHAMO, BURMA, Sept. 14 (NC) — The number of Catholics in the Prefecture Apostolic of Bhamo has tripled in the past decade, bringing the total to 10,156. This was announced by Msgr. Patrick Usher, of the Columban Fathers, Prefect Apostolic of Bhamo. He said that in the past year, the most successful one on record, there were 1,444 conversions. There are 6,194 catechumens under instruction at present, most of whom are already dependable Church members.

The Columban mission of Bhamo is located in northern Burma, the scene of recent penetration by Red Chinese forces. According to Msgr. Usher, the activities of the Communists have not affected the mission. The main penetrations have taken place southwest of the Columban territory, in the district of Kengtung, which is staffed by Italian missioners. The Bhamo prefecture, with a population of 750,000 is staffed by 28 Columban missionaries. Six of them work in the region north of here, beyond Myitkyina. Before 1940 no priests had ever penetrated into this region. Two Columbans are working the "triangle," an area between two rivers that was closed to white men prior to 1940. Most of the Christians in this territory can be reached only on foot over mountains trails.

CEYLON

1. Honor Blessed Virgin

COLOMBO, Oct. 1 (NC) — Representatives of Ceylon's working girl community gathered here for a day of recollection and prayer dedicated to their patron, the Blessed Virgin. More than 400 working girls from all parts of the island, including many non-Catholics, attended the services which were conducted by Father John Herat, O.M.I., their chaplain. The participants, including salesgirls, stenographers, teachers, and nurses, were all dressed in white and each wore a medal of Our Lady. The day of recollection was climaxed by a procession to the shrine of Our Lady of Perpetual Succour.

2. Reparation Services

COLOMBO, Oct. 9 (NC) — Reparation services were held in the Cathedral of St. Lucy here following the publication of a slanderous book on Our Lady. The services were the result of a meeting of Catholics here which called on the civil and ecclesiastical authorities to take action to ban the publication. The meeting described the release of the pamphlet as a move calculated to "hurt the religious susceptibilities" of Ceylon Catholics.

The slanderous book is the work of a Buddhist priest. Its release coincided with a campaign of vilification and public speeches against the Church in Ceylon promoted by a group of fanatic Buddhists. A leader of the campaign, Mr. Mettananda, has charged that Catholics in Ceylon are lacking in patriotism as they are subject to that "mighty atom of a state of 500,000,000 subjects," the Vatican. Mr. Mettananda

alleged that the Pope, "a foreign personality, seeks to direct and control not only a Catholic's religion, but also his civic life in the name of religion." In denying the charges, Catholic spokesmen pointed out that they bore an obvious imprint of the views of the American writer, Paul Blanshard, who is engaged in anti-Catholic activities in the U.S.

INDIA

1. Committee Report

INDORE, Sept. 11 (NC) — Christian missionaries in Madhya Bharat state have been absolved of "anti-Indian activities." A state government committee said after a two-year inquiry that it found no "tangible evidence" of "any active anti-national propaganda" by the missions. The committee, however, criticized what it called the "heritage of glamour" for foreign missionaries in the minds of illiterate masses. This heritage was described as a result of the "political power" which backed the missionaries. The eight-man, all-Hindu committee's report, presented four months ago to the state government, was made public shortly after a similar committee in the neighboring State of Madhya Pradesh proposed crippling restrictions on conversion activities there.

The Madhya Bharat document was released in the midst of a general Catholic protest against the Madhya Pradesh report. Stating that conversions to Christianity are mostly made among tribal and backward class people, the Madhya Bharat inquirers called for "strong efforts" to remove what they called the economic and social "allurements to conversion." The committee, giving the result of its inquiry into the finances of missions, said that the six missions in Madhya Bharat, including presumably the Catholic mission, spend about $400,000 annually. The heaviest budget in 1954 was that of the United Church of Canada, which spent almost $200,000. Work done in Catholic nursing homes in the state was praised, but the report stated that persons in charge of two Catholic dispensaries were found to possess little knowledge of medicine. Work done in Protestant medical institutions was "commendable," the report declared.

2. Hindu Aid

KRISHNAGAR, Sept. 13 (NC) — A petition by Hindu leaders of this community was an important reason for cancelling the deportation proceedings against an American-born bishop. In a "We Want Bishop Morrow" memorandum, political and social leaders here asked the West Bengal state government to stop its efforts to deport Bishop Louis La Ravoire Morrow, S.D.B., of Krishnagar. The memorandum called for redress in a matter that "deeply affects our town and district." It pointed out that for the past 17 years Bishop Morrow has rendered "splendid service" to the people. Signatories to the petition included the president of the local Congress party committee, chairman of the district board, and the president of the Krishnagar Bar Association. The original deportation order against the Bishop was to have gone into effect at the expiration of his residential permit, but was withdrawn at the intervention of the central government.

3. Indian Catholic Increase

NEW DELHI, Sept. 13 (NC) — During the past two years India's Catholic population has increased by more than four-and-a-half per cent. This increase was shown by a new edition of the Indian Catholic directory issued here. The current Catholic population in the nation is estimated at 4,836,250 — an increase of more than 210,000 over the 1954 estimate. According to the 1951 census, the total Indian population is nearly 357,000,000. About 85 per cent of the people are Hindus. Only 1.3 per cent are Catholics. There are, in addition, about 3,500,000 non-Catholic Christians.

When the Indian hierarchy was established in 1886 the faithful numbered less than 1,700,000. Since that time there has been a steady increase in

Catholic members. A 100 per cent increase in Catholic population has been noted since 1920 when there were an estimated 2,414,768 of the faithful. A considerable gain in the "anti-conversion" state of Madhya Pradesh was noted. Some 4,677 persons became Catholics there in the past two years. Directory figures showed that more than 43 per cent of the total Catholic population is concentrated on the Malabar coast in South India. This region includes India's biggest See, the Syro-Malabar Rite Diocese of Trichur with a population of 267,344 Catholics.

4. Families Converted

TIRUVALLA, TRAVANCORE, Sept. 13 (NC) — Bishop Zacharias Mar Athanasios of Tiruvalla recently led back more than 35 Jacobite schismatic Christian families to the Catholic church. The conversion occurred at two locations where the Bishop, himself a convert from the Jacobite church, dedicated churches for the use of the new Catholics. He celebrated the first Mass in the new church at Ancheril. At Meenadam he laid the cornerstone for a new church. The Jacobite schism began more than 300 years ago when a section of Catholics in India broke away and founded a church of their own.

5. To Continue Discrimination

NEW DELHI, Sept. 15 (NC)—A high level Indian committee has left undecided the long-pending question of including Christian converts in the list of communities eligible for government economic aid. This is the consensus of Christian opinion here following a study of the report of the Indian government's Backward Classes Commission. While stating that all backward classes should be helped regardless of religion, caste or ethnological group, the commission proposed to continue the present status in regard to the large number of Christian converts from among the so-called "scheduled castes." These persons, formerly designated as "untouchables," are in the lowest stratum of Indian society.

The present position is that a "scheduled caste" member loses his claim to a large share of government grants upon conversion to a non-Hindu religion. The ruling, a "religious discrimination" from the Catholic point of view, is based on the argument that "untouchability" is not recognized by non-Hindu religions. Paradoxically, however, the commission has proposed a distinction between converts to Christianity and Islam and those to the "anti-untouchability" religion of the Sikhs. One converted to the Sikh religion, according to the commission, is eligible for all aids enjoyed by his Hindu counterpart.

At the same time, the commission recognized that movements for the ending of what it called "segregation" against Christian converts, particularly in south India, have not been completely successful. The commission cited instances of cemeteries and places of worship being set apart for the use of converts. This is one of the chief Catholic arguments on behalf of the converts. Church authorities have pointed out that centuries-old, deep-seated social practices and prejudices cannot be removed merely by a change of religion.

The commission said that Christianity and Islam should own up to their "failure" in improving the social position of backward people. At the same time, it criticized alleged tendencies to stamp backward Christians as a special class of people and to exaggerate their disabilities. The chairman of the commission, Kaka Asheb Kalelkar, also took to task "tribal Christians" for allegedly dominating the more numerous non-Christian tribals. The commission warned against spending the tax-payer's money on tribal Christians.

6. Native Vocations

NEW DELHI, Sept. 15 (NC) — There are nearly four times more native priests and nuns than foreign missionaries working in India. A new edition of the Indian Catholic Directory issued here showed that the 4,836,250 Catholics in India are served by a clergy of about

5,400 members. The directory did not list priests according to their nations, but a 1953 estimate showed that at least 3,500 of them are natives of India. Foreigners comprise a smaller percentage among India's nuns, the statistics showed. More than 11,000 of the nearly 14,000 religious Sisters working in this country are Indians. This compares with less than 5,000 nuns, most of them Europeans, who served the Church in India less than 35 years ago.

The directory showed that the Indianization of the country's hierarchy has steadily proceeded since 1923, when India was given its first native bishop of the Latin Rite. There were four Indian bishops of the Syro-Malabar Rite at that time in Malabar. The publication listed 41 of the present 66 members of the hierarchy as native prelates. There are in addition, six Prefects Apostolic in the country, all foreigners. The directory showed five of the 15 ecclesiastical provinces in India as being directed exclusively by Indian bishops. Among them is the province of Bombay, headed by a Cardinal, His Eminence Valerian Cardinal Gracias, Archbishop of Bombay. Most of the provinces with foreign bishops, however, have native metropolitan archbishops.

7. 41st Native Bishop

VELLORE, Sept. 18 (NC) — Bishop David Mariyanayagam of the Salesians of Don Bosco has been consecrated here as Bishop of Vellore, becoming the 41st native bishop of India. Following the death of Bishop Paul Mariaselvam of Vellore in June, 1954; Bishop-elect Mariyanayagam acted as Apostolic Administrator of the see. The Vellore diocese has about 33,000 Catholics. Co-consecrators at the ceremony were Bishops Stefano Ferrando of Shillong and Rejarethinam Arokiaswami Sundaram of Tanjore. Among 11 prelates present at the consecration was American-born Bishop Louis Morrow, S.D.B., of Krishnagar.

8. Not Closing Doors

NEW DELHI, Sept. 24 (NC)—Prime Minister Jawaharlal Nehru has declared that it is not his government's intention to close India's door to foreign missioners. The Prime Minister's statement was made to a deputation of Catholic leaders who had voiced fears concerning the future of missionary work in India because of the hostile report of the Madhya Pradesh state missionary investigation committee. The Madhya Pradesh report viewed Christian missionary activity in India as an effort to re-establish "Western supremacy." It urged crippling restrictions on Christian conversion work.

Mr. Nehru assured the Catholic leaders that the government is not concerned with the religious aspect of missionary work in India, but with the political aspect only. Consequently, he said, a few missioners had to be sent from the country, but there is no government plan to expel all foreign missioners. If the Madhya Pradesh report contains statements contrary to the constitution of India, said the Prime Minister, he will not approve it. Prime Minister Nehru pointed out that there is not as much misunderstanding of missionary activity in southern India as there is in the north. The early missioners who came to the north, with the British, received government patronage. It is from this arrangement that much of the misunderstanding has arisen.

Archbishop Joseph Attipetty of Verapoly meanwhile, has declared that the expulsion of foreign missioners from India would deal a "serious blow to the well being of our nation." The Archbishop said that the need for the services of missionaries can be seen by looking at the poor health conditions prevailing in India. The high infant mortality rate and the number of deaths from malaria and tuberculosis are in part due to the lack of proper medical attention for the people in the missionary areas. In the light of these facts, the Archbishop called any move to reduce the number of missioners "unwise ... contrary to the best interests and urgent needs of our country."

9. Hindu Intruders

POONA, Sept. 25 (NC) — Police turned away groups of angry Hindus who had broken into two Catholic churches here. The intruders had demanded to see the "new converts." A group of Mahasabhites, an organization of fanatic Hindus, broke into the church of the Immaculate Conception after a local Hindu daily reported that "300 small children" were to be made Christians in the church. They approached the communion rail asking to see the children who were to be "converted" and their parents. A local priest denied that the children were gathered in the church to be converted. There were only 129 children in the church, he said, and they were to receive first Communion.

On the same day, a group of Mahasabhites were turned away by police from the church of St. Francis Xavier. The Mahasabhites had previously announced a purification campaign with the declared purpose of bringing converts to Christianity back to Hinduism.

10. Belgian Carmelite Forced to Leave

BANGALORE, Oct. 2 (NC) — A Belgian-born Carmelite missionary left this country after Indian authorities refused to renew his residential permit. Father Lambert, O.C.D., a professor at the Carmelite Monastery at Ulsoor, was given less than a week's notice to arrange for his return to Belgium. His plea for an extension of his stay in India was reported refused. Father Lambert had been in India since 1939. He has worked in mission fields including the Portuguese province of Goa. Recently he created intense interest in India by seeking to form a Catholic organization to integrate members of the famous Hindu cult of Yoga into the Catholic way of life. A previous Indian move to deport a foreign Catholic missionary was also aimed at a Carmelite priest. This was 67-year-old Father Maria Constantine, O.C.D., also of Belgium, who was asked to leave in 1955. The order was later canceled.

11. Libel Action

TRICHUR, Oct. 12 (NC) — The Magistrate's court here has taken another big step in the possible conviction of three Communist leaders on a charge of defaming a Catholic priest. The court issued charges against the leaders, two of whom are Catholics by birth, in accordance with a suit filed by Father Joseph Vadakkan, 38-year-old founder of the anti-Communist front of Malabar. The chief accused is Mathai Manjuran, Kerala Socialist Party president, who is alleged to have declared in an election speech that Father Vadakkan was in the pay of the United States ambassador to India. A member of the Indian parliament at that time, Mr. Manjuran cited a New Delhi conversation with the then American Ambassador George V. Allen in support of his allegation. He declared that Mr. Allen had told him that the American embassy was paying $2,500 every month to Father Vadakkan to support his anti-Red campaign. The priest took Mr. Manjuran to court after Ambassador Allen denied the statement attributed to him by the leftist leader. Among the other accused is the editor of a Communist daily here which gave publicity to Mr. Manjuran's allegation.

Meanwhile, Father Vadakkan has taken steps to avert a rising split among officials of his anti-Red front. He has called a general body meeting of the front to discuss the activities of the organization's president, Joseph Vettikadan, a Catholic. Mr. Vettikadan is understood to have initiated moves to convert the four-year-old front into a new political party opposed to the ruling Congress Party. Father Vadakkan insists that the front is a "socio-cultural" body keeping aloof from active politics. He stressed the fact that the organization has no intention of sponsoring candidates for election. Its purpose, he said, is to open people's eyes to the dangers of atheistic Communism.

INDONESIA

Vernacular in Liturgy

ASSISI, ITALY, Sept. 22 (NC) — A Bishop from Indonesia recommends that in mission areas the vernacular be used in the parts of the Mass which belongs to the faithful. He also urged the adoption of native customs into the liturgy whenever possible. Bishop William Van Bekkum, S.V.D., Vicar Apostolic of Ruteng, Indonesia, made the recommendations in an address to the International Congress of Pastoral Liturgy here. He said he spoke as "a representative of the vast mission fields of the Catholic Church and of my countless colleagues who work there. While respecting as inviolable all that is essential, the outward forms of the liturgy ought to be able to pay more regard to the natives, to their character and to the forms of worship to which they are accustomed."

The prelate stressed the natural preparation for the liturgy which the natives bring from their pagan rites when they become Christians. "Why should we not, as far as can be done, make the transition to Catholicism as easy as possible for these people? We have not understood well enough the mental preparation for liturgical action and thought and for mystery which our catechumens obviously bring with them from their pagan forms of worship. . . . "

Bishop Bekkum pictured the great sacrifices the natives must make in leaving their ancestral rites. Their greatest loss, both socially and ritualwise, he said, was in being forced to abandon the "cult community." He said there is particular urgency for "adaptation and adoption" in mission territories. Such adaptations are being forced by the circumstances of the times. There is a feeling of antipathy for the West in mission countries which will increase. There is foreseeable the breaking up of the "cult community." "The mission fields are going through a period which as far as we can see is crucially decisive for the preservation and expansion of the Church," the Bishop stated. "And this decisive period will be short, very short."

JAPAN

1. Catechetical Conference

TOKYO, Sept. 11 (NC) — A total of 250 Japanese and foreign missionary priests participated in Japan's first catechetical conference, held at the Marianist Gyosei School here. At the conference were Archbishop Peter Doi of Tokyo, Bishop Luke Arai of Yokohama and Bishop Paul Furuya Yoshiyuki of Kyoto. Its purpose was to give young missionaries an opportunity to hear experienced catechists, and to introduce them to technical advancements in catechetics in Japan and abroad. In an address at the close of the conference, Bishop Furuya said that the success of real catechetical teaching rests on grace and personal sanctity.

2. To Study In Rome

OSAKA, Sept. 11 (NC) — Father Joseph C. Hatada is the first Japanese secular priest to undertake higher studies in Sacred Scripture. A former secretary of Bishop Paul Taguchi of Osaka, he will enter the Gregorian University in Rome for a two-year course of study in theology, Hebrew and Greek. After it, he will continue the study of Sacred Scripture and will do special research work at the Pontifical Institute in Rome.

3. Communications Handicap

MARYKNOLL, NEW YORK, Sept. 26 (NC) — "The Catholic Church is being defeated in Japan by mass communications," declared a Maryknoll missioner arriving here after seven years in Japan. Father James F. Hyatt, M.M., reported that Church teachings are excluded from public thought through failure to penetrate mass communications .media. Father Hyatt is founder of the Good Shepherd Movement in Japan, aimed at reaching the masses with Christian principles.

Public opinion of Japan is daily being turned further away from the spiritual, moral and religious toward carnal and temporal satisfactions by

the pagan and atheistic literature and through other media such as radio, television and the movies, said the missioner. "The result is an ever increasing moral disintegration throughout the country. To combat this, the Church must attack the environment directly and she can do this only by reaching the minds of a great many people through communication media."

Moral disintegration presents a problem, but it also presents a great opportunity, Father Hyatt pointed out. Many Japanese, particularly parents, regret the sad moral state and are seeking to improve it. The Church can be the moral leader if she reaches these people. Particularly among the youth is the moral problem acute. "Moral disintegration is a direct result of losing the last war," declared Father Hyatt. "The country adopted a new philosophy of life — democracy. But youth interpreted this as meaning no obedience or discipline, with the result that a good percentage of Japanese youth turned to extreme materialism and hedonism. Communists, naturally, take advantage of such conditions to stir youth up against authority and they are constantly employing mass communication media to 'educate' the youth on 'imperialistic' America."

4. Martyrs Commemorated

TOKYO, Oct. 16 (NC) — Full cooperation of city officials has been given here to a campaign to include commemoration of Japan's 16th and 17th century martyrs in the ceremonies celebrating Tokyo's fifth centenary. An association formed by Father Felix Verwilghen, Immaculate Heart of Mary missionary, obtained the consent of the city. A pilgrimage was made to a prison where 10 Religious and several catechists were held until their deaths. It was the same prison where, in the 18th century, Msgr. Giovanni Battista Sidotti, then Vicar Apostolic of Japan, was held prisoner for the Faith for seven years. He died there in 1715.

KOREA

1. Catholic Growth

SEOUL, Sept. 28 (NC) — Catholic statistics on South Korea "spotlight the Land of the Morning Calm as one of the most fruitful mission countries in the world," declared Bishop Thomas Quinlan, S.S.C. regent of the Apostolic Delegation in Korea and Vicar Apostolic of Chunchon. From July, 1955, to July 1956, the number of Catholics in South Korea has grown by more than 27,000 which puts the Catholic population at 242,987 in a country of some 21 million people. Of these new Catholics, more than 19,000 are adult converts to the Church. Serving the nation's Catholics are 696 native Korean priests and nuns, and 186 foreign priests and nuns. The country's one major seminary has 142 students. Each of the 162 parishes in South Korea has an average of seven out-stations. Each of the parishes has a resident priest. It is reported that more than half of the out-stations would grow into parishes if personnel and funds were available.

2. Protestant Missions

SEOUL, Sept. 29 (NC) — Protestant mission bodies have been sending increasing numbers of missionaries to Korea since hostilities ended there. In 1953, 65 new Protestant missionaries went to Korea. In 1954, 76 arrived. In 1955 the total of new arrivals was 92. In addition some Protestant missionaries who had left the country in 1941 or 1950 came back in recent years. Hence at the beginning of this year there were 410 Protestant foreign missionaries in Korea. They comprised 170 men and 240 women. (Catholic foreign missionaries in Korea now number 124 priests and 62 sisters. In 1953 there were 49 priests and 21 sisters.)

The 410 Protestant missionaries in Korea represent some 20 separate Churches, five church-operated relief agencies, the Salvation Army, YMCA and YWCA. All have their headquarters in the United States, except the Church of England, Australian Presby-

terians, United Church of Canada and Salvation Army. No less than five separate Presbyterian Churches have missions in Korea. They are the Orthodox Presbyterians, the Presbyterian Church in the U.S.A. (Northern), the Presbyterian Church in the U.S. (Southern), the Independent Presbyterian Church and the Australian Presbyterian Church. Other Protestant bodies represented include the Assemblies of God, American Soul Clinic, Church of God, Southern Baptists, Seventh Day Adventists, Universal Mission and World Vision, Inc. (Jehovah's Witnesses).

A partial breakdown shows about 90 of the Protestant missionaries devoted primarily to evangelization. About 100 are described as engaged in medical, welfare and social work. Smaller numbers are in education, administrative duties, agriculture, publishing and radio. Two are in "Chinese work." Recent arrivals are occupied in language study. Seventeen of the Protestant missionaries have medical degrees and 37 are graduate nurses. In the total of 410 there are 128 married couples, of whom nearly 60 have up to 4 children. Therefore a good number of the women cannot be full-time missionaries.

There are no official statistics available on the total membership of Protestant Churches in Korea. Protestant sources usually say "less than one million." Unofficial estimates give the various Presbyterian churches a combined total of about 240,000 baptized members (in 1955), Methodists about 50,000, Adventists about 4,000 and nearly 40,000 to the others, taken together. Unbaptized Koreans affiliated in some way with these churches were estimated at more than 600,000.

Before the Korea war, the Presbyterians and Methodists in Korea kept out of each other's way by agreement. One town would be left exclusively to Presbyterian missions and another to Methodists. This "zoning" has broken down to some degree now. The longer-established Protestant missions were not entirely pleased with the entry of new churches since 1945, to confuse the Christian picture still further in Korea. A few years ago the Southern Baptists had no missions in Korea. By 1956 they had invaded Seoul, Pusan and Taejon. They have been criticized for recruiting some Korean helpers from men instructed and employed by another denomination. Even within one denomination, Protestants in Korea are divided on the Liberal-Fundamentalist issue. Their newspaper press is split, with one publication taking the Fundamental side and the other the Liberal. Their "Christian Literature Society" has a well-stocked bookshop on one of the main streets of Seoul. During one six-month period, 138,000 copies of Protestant religious books were sold, according to a member of the organization. In Korea, as in Japan, the Protestants never call themselves by that name. They call themselves "the Christians," often in an exclusive way

The great influx of Protestant missionaries into Korea has come since the Communists conquered China. Like the Catholic missionaries, the Protestant workers are restricted to southern or free Korea. In the Communist-ruled north, no mission activity is possible.

3. 'Iron Man'

SEOUL, Oct. 6 (NC) — Bishop Germaine Mousset, the "Iron Man of the Korean Mission Field," was honored here by religious and government leaders on the occasion of his 80th birthday. Titular bishop of Irenopolis in Isauria, he is superior of the Paris Foreign Mission Society in Korea. He came to Korea 56 years ago, shortly after his ordination in France. During his years in the Korean mission field, Bishop Mousset has had a hand in building most of the country's Catholic churches. He has established five educational institutions and five orphanages.

In observance of his birthday, he was made an honorary citizen of Seoul. A reception for him, held on the cathedral grounds here, was attended by Bishop Thomas Quinlan, S.S.C., Regent of the

Apostolic Delegation to Korea, and by all members of the Korean hierarchy and prominent members of the diplomatic corps.

NEW GUINEA

S.V.D. In New Guinea

SYDNEY, AUSTRALIA, Sept. 24 (NC) — The departure of Father Raymond Cashmere, S.V.D., of Sydney for mission work in New Guinea has brought the number of Divine Word missionaries in that territory over the 150 mark. Father Cashmere left for Wewak, New Guinea, after receiving his mission cross at the Divine Word Seminary in Marburg, near Brisbane. He was one of the first students at the seminary, which was opened in 1945. He will work under the direction of Bishop Leo Arkfeld, S.V.D., Vicar Apostolic of Wewak, who is known as the "Flying Bishop" because he uses an airplane in his large vicariate.

PAKISTAN

1. Catholic School Graduate

KARACHI, Sept. 11 (NC) — Pakistan's new Prime Minister, Hussein Shaheed Suhrawardy, is a graduate of St. Xavier's College in Calcutta, India. Mr. Suhrawardy, who had been leader of the opposition in the Pakistan Parliament, was named Prime Minister following the resignation of Premier Mohammed Ali.

2. Catholic High School Damaged

DACCA, Sept. 13 (NC) — A Catholic school here was damaged extensively by a mob of rioters who protested a government order banning public meetings and demonstrations. St. Gregory's High School, directed by the Congregation of the Holy Cross, was raided as demonstrators tried to force it to close as part of an effort to stage a general strike in Dacca. Costly objects of art, furniture and other equipment at the school were irreparably damaged. The riot preceded a hunger demonstration that resulted in the killing of four students by Pakistan police, who said that "local Communists had a hand in the incident."

President Iskander Mirza of Pakistan suspended the provincial government in East Pakistan and instituted presidential rule. The President said in Karachi that he and his government held themselves responsible for safeguarding and promoting the rights of minorities according to the newly formed constitution of Pakistan. He expressed the hope that Christians and Hindus would "play their full part in making our country progressive and prosperous."

3. Will Have Equality

KARACHI, Sept. 17 (NC) — Pakistan's new Prime Minister, Hussein S. Suhrawardy, has assured the Christian minority of removal of the "majority and minority complex based on communal or religious differences." The Prime Minister's views were expressed in his first radio broadcast to the nation shortly after the swearing in of his Central Cabinet. The change in cabinet, the fifth within the nine-year history of Pakistan, was the result of the resignation of Mohammad Ali.

Speaking of the provisions as laid down for the minorities in the Islamic Constitution of Pakistan, the Premier declared: "The main task before us, is to build ourselves up, and in this we need the single-minded devotion of the people, whatever may be their creed, their religion or station in life. I am most anxious that we should get rid of the majority and minority complex based on communal or religious differences. We must be Pakistanis wholly and solely. All of us must feel that we are one great nation and whatever may be our private spheres in life, whatever our religion and our upbringing and our surroundings, we have only one aim, namely, devotion to our country, and as equal citizens contribute to its welfare to the fullest extent in our power.

"It is repeated often enough that in accordance with true Islamic traditions, the communal minorities can rely upon our justice. Islam to my mind carries with it everything which is noble and grand. If we tread the path of justice, truth and honor, of toleration and fairness, of love and service to humanity, we are acting in accordance with the grand conceptions of Islam. We are Moslems — and the principles of Islam are dear to us. But let us not always exploit its name in justification or in condemnation of our acts."

Hussein Shaheed Suhrawardy, was born in Midnapur, India, in 1893. He received his early education at the Calcutta Madrassah. Later he joined St. Xavier's College, Calcutta, and after obtaining his B.S. degree went to Oxford, Mr. Suhrawardy has had a colorful political career. On December 20, 1954, he joined the Pakistan Cabinet and became Minister of Law. Before taking over as Prime Minister, Mr. Suhrawardy was the leader of the Opposition in the National Assembly.

4. Catholic Directory

KARACHI, Oct. 2 (NC) — The first Catholic Directory of Pakistan is to be published shortly, the Apostolic Delegation here has announced. Compiled by the delegation, the publication will be printed at the official press of the Karachi diocese. It will fill the void created by the fact that since 1950 Pakistan has been omitted from the official Indian Catholic directories issued in New Delhi.

5. Elect New Superior

KARACHI, Oct. 16 (NC) — A new superior general of the Franciscan Missionaries of Christ the King, a native congregation, has been elected to replace Mother Bridget, who had headed the congregation since its founding in 1937. Mother M. Lucy, the new superior general, was among the first to join the new congregation, when it was founded in Karachi. The Sisters are engaged in hospitals, schools and other welfare projects throughout Pakistan. They wear the native Indian woman's "sari" as their official habit.

PHILIPPINES

Catholic Schools

MANILA, Oct. 1 (NC) — The Columban Fathers report that their schools in the Philippines have a record enrollment of 18,115 students this year. The Columbans, fourth largest of the 25 missionary societies in the islands, now operate 6 colleges, 57 high schools and 13 grade schools in the Philippines. On the island of Negros, for example, 13 Catholic high schools have been opened by the Columban Fathers since their arrival there in 1951. Before the coming of the Columbans, there was not a single Catholic school in the southern part of the island. Now, the schools stretch across the whole southern portion of Negros.

TAIWAN

1. New Churches

TAITUNG, Sept. 17 (NC) — Six new churches have been opened on six successive days in Taitung and the surrounding area to keep pace with the rapidly expanding mission here of the Bethlemite Fathers. Two of the churches are in Taitung and four are located near the city. Dedication ceremonies at the churches were conducted by Archbishop Joseph Kuo of Taipeh, Bishop Andrew Verineux, Apostolic Administrator of the Prefecture Apostolic of Hwalien, and Bishop Thomas Niu Huiching of Yangku, Apostolic Administrator of Funing. The natives in the area staged colorful dances and entertainment to manifest their appreciation for the interest and care shown by the missionaries. Most of the Bethlemite missionaries are veterans of missions in Manchuria. When they were expelled by the Chinese Reds, they began missionary work in Taiwan (Formosa).

2. 66% Increase

TAIPEI, Sept. 28 (NC) — The number of Catholics in Formosa has increased by 66 per cent in a single year through conversions. The addition of 32,000 new converts brings to 80,000 the total number of Catholics on the island. Since the first refugees from the mainland of China came in 1948, there have been 68,000 converts. The phenomenal growth of the Church here is attributable to the fact that the missioners working among the people have gained proficiency in local languages and can work with the people with greater effectiveness. Also native Formosans have been impressed by the growth of the Church among the newcomers from the mainland.

An instance of the skill of missioners on the island is the work of Father John Tackacs, S.J. Faced with the problem of providing suitable Christian images for new converts who removed from their walls the traditional pictures of their pagan gods, Father Tackacs designed a large picture of the Holy Family. Surrounding the central picture are smaller ones exemplifying Christian doctrine. The design has become so popular that it has been adopted by other mission districts on Formosa.

THAILAND

1. Catholic Literature

BANGKOK, Oct. 2 (NC) — Buddhist Bangkok has become a center for the publication of Catholic literature. The Redemptorist Fathers here are responsible for the flow of religious and moral pamphlets, most of them translated from literature published by the Redemptorist Pamphlet Office in Liguori, Missouri. The translations are prepared by Thai seminarians in the U.S. and then sent here for printing.

2. Catholic Action

BANGKOK, Oct. 9 (NC) — Plans have been laid here for the establishment of a national council of Catholic Action. The move was made at the first meeting of the Catholic hierarchy in Thailand that has ever been held. Presided over by Bishop Louis Chorin, Vicar Apostolic of Bangkok, the Bishops announced the preparations for a national council and their intention to have the group integrated into the International Council of Catholic Action some time in the future. Three representatives from Thailand will attend the International Congress of Catholic Action in Rome next year.

The Legion of Mary has been officially established here. Organization of the legion in Thailand was aided by Miss Joan Lynch, who arrived from legion headquarters in Dublin.

VIETNAM

1. New School in Rome

ROME, Aug. 27 (NC) — A new secondary school for Vietnamese students has been opened here. It is named after Bishop Nguyen Bah Tong, Vicar Apostolic of Phat-Diem, the first Vietnamese bishop. He was consecrated by Pope Pius XI in 1933 and died in 1949. The school will enroll 1,400 pupils, of whom 400 will be minor seminarians. Half of these will be refugees. The school expects to increase its capacity to 2,300 within a year. The staff consists of 60 teachers, most of them laymen. The school will be open to non-Catholics as well as Catholics.

2. Vietnamese Student Tour

ROME, Aug. 30 (NC) — A party of 110 Vietnamese university students—80 of them Catholic and 30 Buddhist — have come here from France under the leadership of Father Thang Gian. Their purpose is to get acquainted with each other, as they are separated during the school year, and also to familiarize themselves with university groups of other countries. In Rome they were entertained by members of the Italian Catholic University Federation. In Florence and Venice they have made contact with groups of German and Austrian students who are touring Italy. On several occasions the Vietnamese students have given cultural and folklore parties for student groups

of other nationalities. Similar vacation programs in the past have proved effective in attracting Buddhist students to the Catholic Church. The Vietnamese Catholic mission in France has thus far traced 15 conversions to such trips.

3. Refugee Anniversary

HONAI BIEN HOA, Oct. 11 (NC) — The second anniversary of the escape of some 800,000 refugees from Communist-ruled northern Vietnam was commemorated at the newly built hospital for refugees here. Mass was celebrated by Msgr. Giuseppe Caprio, Apostolic Visitor to southern Vietnam. Guest of honor at the three-day celebration was President Ngo Dinh Diem of Vietnam. The ceremonies included Masses for the refugees who have died. There were exhibitions of the achievements of the Vietnamese government, of the United States Operations Mission to Vietnam and the work of voluntary agencies. Included in these agencies is the Catholic Relief Services — National Catholic Welfare Conference, which built the hospital for the refugees. At the celebration were cabinet ministers of the Vietnamese government and members of the Vietnamese hierarchy.

The new hospital is staffed by Hospitallers of St. John of God, a Canadian congregation, who stayed with the refugees during their flight from northern Vietnam and have remained to help them resettle. Engineer in charge of the hospital construction was Father Robert Willichs, a Belgian priest of the Society of Mission Auxiliaries. He had been expelled from Communist China and Communist northern Vietnam. He figures in Graham Greene's novel, "The Quiet American," as the surgeon of Phat Diem. He had built hospitals which have fallen into Communist hands in China and Phat Diem, northern Vietnam. Medical director of the hospital is Dr. Carl W. Wagar, formerly of Kalamazoo, Mich., who has volunteered his services to the Catholic Relief Services — N.C.W.C. The hospital, where refugees will receive care comparable to that of the best hospitals in the U.S., is one of the many sponsored by Catholic Relief Services — NCWC in southern Vietnam.

4. Refugees Flee The North

SAIGON, Sept. 8 (AIF) — It is learned from official sources that since May 1955, the last time extension for evacuation from North Vietnam, 74,911 persons have been able to reach free Vietnam in spite of the close surveillance of the Vietminh. Theoretically the North Vietnamese were free to select their zone of residence, but the Communists have never observed this clause of the unfortunate Geneva agreements. The refugees will be progressively integrated into South Vietnam from an administrative and economic point of view. The Apostolic Visitor is here to gradually normalize the situation of the Catholic refugees from an ecclesiastical point of view.

5. Exodus From The North

SAIGON, Sept. 15 (AIF) — On the 2nd anniversary of the refugee exodus from North Vietnam, President Ngo Dinh Diem received the refugee priests. He had invited more than 200 to the Palace to thank them for the work accomplished during the two years. Remembering the dark days of the evacuation of the North, the President, in a moving voice, recalled the confidence which the people had placed in him and affirmed that it was this confidence which permitted him, in spite of the difficulties of the first hours and the inadequate means, to resolutely undertake the evacuation of nearly 1 million people. Again it is this confidence which will enable him to bring to a successful conclusion the national reconstruction and to realize one day the reunification of the national territory. "It is thanks to you, spiritual leaders of the refugee villages," added the President, "it is thanks to your prayers that the situation of our country has considerably improved." Emphasizing the important question of education, the President recommended to the priests that they work for the religious, moral and intellectual instruction of the refugee children, preserve the old traditions of Vietnam and fight against the social evils.

Book Review

Der Priester in Der Welt; Joseph Sellmair. Verlag Friedrich Pustet. Regensburg. 284 p.

Father Sellmair writes that the kind of holiness, which confines the priest to the sacristy, or which makes him imagine himself raised up to the spire of his church, inevitable leads to neglect of responsibilities and opens an abyss between him and the faithful. The priest of our age must possess knowledge, education, erudition, wisdom, manners, example, character, virtue. He must be the father and mother of the souls entrusted to him. If the priest is to be holy, be must be first and foremost a perfect man. The author touches on all the problems. He points out faults which impede the freedom of the priest and render inefficacious his vocation of representing Christ: national pride; undue interest in politics; invidia clericalis; encouraging accessory devotions instead of substantial religion; the cultivation of an abstract religion which disregards reality; excessive moralizing which makes the priest believe he has a vocation to be the scourge of God; unceasingly scolding his parishioners thereby ruining instead of constructing; the comfortable life; the avoidance of all manual work giving the faithful the impression that the priest is a stranger to the poor; the "shop-window-apostolate" which always dwells on statistics, etc.

The book is already translated into English, Italian, Spanish, and Dutch. With its realism it is especially beneficial for our mission-territory. But we must add one remark: all that this book says is true and right, but it does not say enough. Sellmair treats the priest's "nature" very well, but it is not enough. The priest who will be satisfied with the ideal of the perfect man, never will be a saint, nor a good priest. Duc in altum!

(E. Zsamar, S.J.)

Entfache die Glut — Betrachtungen uber das katholische Priestertum; Ludwig Wiekl, S.J. — Verlag Friedrich Pustet — Regensburg — Germany.

Theological depth, richness of thought, practical outlook reveal to the reader that the author, after long decades of giving retreats to priests, wrote this book as the fruit of his life-work, the reflection of his own spirituality. The main sources of Fr. Weikl are Holy Scripture, the three great encyclicals of Pius XII: "Ad catholici Sacerdotii culmen," "Mystici Corporis," "Mediator Dei," but he makes good use of all that Catholic theology can present to the priest. After explaining the priesthood of the Old Testament, he gives some profound meditations on Jesus' priesthood, our real participation in the eternal priesthood of Christ. In five meditations, he explains how the priest continues the mystery of the Incarnation; how he carries out Christ's priestly teaching and pastoral functions; how the priest cooperates in the formation and development of Christ's mystical Body. After very practical meditations on the seven Orders, he continues on the spirit of the priestly life, the mentality of Christ's priest. Weikl has enriched the library of the priest with a meditation book able to arouse desire for perfection and stir up the apostolic fire which Christ kindled in the hearts of his apostles.

(E. Zsamar, S.J.)

He that feareth God will do good: and he that possesseth justice shall lay hold on her, and she will meet him as an honourable mother. (Ecclus. 15, 1)

LETTRE DE FAMILLE

LIBERTE de CROYANCE et PROFESSION d'ATHEISME.— Dans une ville de Chine, vivaient en bons voisins un pasteur protestant chinois et un Prêtre séculier également chinois, curé d'une excellente petite chrétienté très unie et très fervente. La région était "libérée" depuis novembre 1948.

Après deux années de trêve et de paix relative, l'engrenage de la lutte contre les formes périmées de la religion s'était mis à tourner tantôt à droite tantôt à gauche, mais plus souvent à gauche qu'à droite et avec une vitesse accélérée.

En décembre 1950, une réunion de pasteurs protestants chinois fit comprendre au dernier ministre américain de la région que son temps était passé et qu'il n'avait plus qu'à partir. Il quitta la région la mort dans l'âme après deux années courageuses où il avait essayé de maintenir la vie de ses églises, de garder le contact avec ses fidèles, et de faire encore un peu de bien.

Et l'engrenage continua de tourner. Réunions quotidiennes et variées, conversations privées à la police, grands mouvements socialistes de 51 et 52 . . . , tout l'admirable mécanisme, subtil et complexe, de persuasion et de terreur. Au printemps 52, un médecin protestant de l'ancien hôpital de la Mission presbytérienne, visité par un petit chef de police tous les jours pendant deux mois,prend finalement du poison et meurt le lendemain. Elèves et professeurs, ouvriers d'usines, membres des syndicats, personnalités en vue, chefs de groupements divers,— chacun périodiquement doit écrire l'histoire de sa vie, son appréciation des événements du jour, le compte-rendu de ses activités et de celles du groupe auquel il appartient.

L'église protestante de cette ville est devenue un centre de fréquentes réunions. Comment le pasteur pourrait-il refuser aux autorités l'usage de sa belle salle? Les murs se couvrent de slogans politiques. Même dans les prêches, les sujets religieux cèdent le pas à l'exposé des programmes politiques du gouvernement. Ne faut-il pas aimer sa patrie? Le pasteur est actif, sans cesse en voyage, délégué officiel aux réunions locales, provinciales, nationales. Il se rallie avec chaleur au mouvement des trois indépendances pour les églises chinoises. Un jour, lui et le Prêtre catholique, à la suite d'une grande conférence officielle, doivent rédiger leur rapport et le remettre aux autorités. Les deux voisins, bons amis de jadis, en bons termes encore quand ils se rencontrent dans l'intimité se communiquent leur papier. Etonnement du Prêtre. Le compte-rendu du pasteur constitue pratiquement une profession d'athéisme. "Comment pouvez-vous écrire cela?", lui demande le Prêtre chinois indigné. Son interlocuteur confus consent à modifier son texte.

Ce petit fait contient tout le drame religieux des croyants chinois. La liberté patriotique de croyance qui leur est offerte n'est autre qu'une graduelle profession d'athéisme. Le camarade Lee Wei Han, l'un des orateurs du VIIIème Congrès de septembre, dont le discours est commenté dans la présente livraison du Mission Bulletin, rend compte de cette étonnante contradiction: pas plus que bien d'autres, elle n'effraie le vrai marxiste-léniniste qui, au besoin, aidant la marche de l'histoire sait la résoudre par la force. La pente est d'ailleurs insensible, le chemin long et glissant. A quel moment prend-on conscience de la distance déjà parcourue? Et même alors aura-t-on l'énergie de rebrousser chemin, de remonter la pente? Amour de la patrie. Accusation du pasteur étranger. Propagande pour l'église nationale indépendante. Réunions politiques dans le temple. Prêches

qui ne sont plus que discours politiques. Insensiblement toute foi religieuse disparaît.

Pourtant le temple reste encore ouvert. Les cadres extérieurs subsistent. Mais le contenu religieux peu à peu se vide. Une ou deux générations encore, temple, cadres, pasteur disparaîtront d'eux-mêmes.

"Nous jouissons d'une vraie liberté religieuse", affirmait récemment un Prêtre catholique. Nos églises sont ouvertes. La Messe est célébrée, les cérémonies s'accomplissent et nous enterrons nos défunts sans entraves."

Voilà pour la façade. Quelles réalités recouvrent-elles? D'abord, l'interdiction de toute action religieuse hors de la sacristie et de l'église, tandis qu'une propagande antireligieuse acharnée est orchestrée par le gouvernement lui-méme dans les écoles, les usines, la vie sociale et partout et de toutes façons. On sait une chrétienté—petit fait entre dix mille—où toutes les familles chrétiennes sans exception ont été visitées par les policiers pour qu'elles cessent d'aller à l'église catholique, étrangère, impérialiste et réactionnaire. On sait deux familles de cette chrétienté où des parents païens ont été menacés de perdre leur place à l'usine électrique et leur carte de syndicat, si leur belle-soeur et leur femme continuaient d'aller à la Messe.

Les chiffres d'ailleurs parlent éloquemment. Il faut les rappeler sans cesse pour lutter contre l'oubli et les fausses propagandes. En six années (octobre 1949 — octobre 1955), toutes, absolument toutes les oeuvres de l'Eglise catholique en Chine ont été perdues. L'éducation et l'enseignement religieux de l'enfance et de la jeunesse sont devenus pratiquement impossibles. Six mille missionnaires étrangers, dont trois mille Prêtres, ont été chassés de Chine, expulsés presque tous par la force, beaucoup après des mois ou des années de prison, des procès calomnieux et spectaculaires. Des centaines de Prêtres chinois ont été jetés en prison, envoyés aux travaux forcés et l'on possède les noms de près de deux cents d'entre eux qui y sont morts. De vrai, le Prêtre cité plus haut avait raison de parler d'enterrement. A dessein sans doute: il n'est que de le comprendre. Si la Providence ne renverse ce courant, de l'Eglise catholique en Chine, il ne restera dans deux générations que le mérite des martyrs et une foi cachée dans le coeur de quelques fidèles.

Parlons clair. Dans l'esprit du vrai marxiste, la prétendue liberté de croyance religieuse n'existe que pour celui qui consent finalement à la perdre. Les étapes sont bien marquées: amour de la patrie, obéissance aveugle au gouvernement qui s'identifie avec le parti et s'appelle "le peuple", ralliement sans condition à son programme, à sa doctrine, à son matérialisme athée. C'est un nouvel absolu qui remplace tout le reste, Dieu et religion compris. Celui qui hésite est aidé et "éduqué". Celui qui refuse est condamné. Il ne s'agit donc pas d'une liberté de choix, mais d'une liberté d'acquiescement sans condition à un absolu qui s'impose . . . , par quels moyens, nous le savons.

Pour le vrai croyant, au contraire, l'exercice de la liberté de choix est sur terre son mérite et sa dignité d'homme qui fait sa destinée, sa vie comme sa mort, de ses propres mains. La liberté du don de soi à Dieu sans condition, sans risque de mauvais choix, est la gloire et la joie du Paradis. Pour le marxiste, la liberté de choix n'existe plus. Il a brûlé une étape. Il ne reste, dans son "paradis" terrestre, que la liberté de ralliement sans condition à son nouvel absolu et sa nouvelle foi matérialiste.

Positions logiques, en somme, l'une et l'autre: il n'est que de savoir de quel côté se trouve la vérité. "Il suffit, explique Engels, de saisir la loi de la nécessité pour passer du règne de la nécessité à celui de la liberté." Hélas, ce qui est d'une profonde exactitude quand l'absolue nécessité est Dieu, les lois de sa création et sa Vérité, ne l'est plus quand un matérialisme athée s'impose faussement comme l'absolue nécessité.

* * *

En octobre 1953, le Prêtre chinois a disparu de sa chrétienté, fusillé, dit-on. On ne l'a plus jamais revu.

Du pasteur, pas de nouvelles précises: sans doute continue-t-il sa vie de façade religieuse et d'esclavage politique dans l'attente, lointaine, du paradis terrestre où il n'y aura plus besoin ni de temples, ni de pasteurs, ni de religion aucune, Dieu ayant définitivement disparu comme le Prêtre, son ancien ami.

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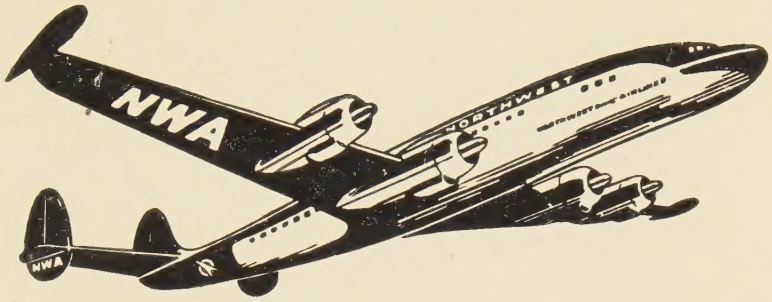

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